

THE WORKS
OF
ROBERT HARRIS;
B. D. AND PASTOR OF HAN-
WELL in Oxfordshire.

Revised,
AND IN SUNDRIE PLACES
Corrected, and now collected
into one VOLUME.

WHEREUNTO
Are added two other Sermons, as
they were taken from the Authors mouth in
publike, and published by a lover of the
COMMON GOOD.

AS ALSO,
Two TABLES; the one of the Texts and Doctrines,
the other Alphabeticall, of the principall matters
contained in this Booke.

*Inter verba laudantium sive vituperantium, ad mentem semper
recurrendum est, &c.*



LONDON,
Printed by R. Y. for J. BARTLET in Cheape-side in the
Gold-smiths-row at the signe of the Gilt-Cup. 1635.

THE WORKS

OF

ROBERT HARRIS

B. D. AND P. TOROF HAN

1711

Revised

AND HIS UNCLERICAL PAGES

Corrected, and now collected

into one Volume

WITH NOTES

Added two other sermons

they were taken from the Authors manuscript

published by a friend of the

London 1711

1711

Two of the sermons and Doctors

in the church of England

published in the year

Printed by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard

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To the Reader.



Have beene long pressed to contrive many Sermons (of Conscience) into one Discourse, and to annex thereto some Cases for an Essay. I have thought a little of the motion; but finding my selfe, partly prevented by my betters, partly intercepted by more pressing occasions, I give up: onely thus farre I have yeelded, namely, That my rude notes should bee scanned; and in case they shall bee deemed of any use, then to be pullished untranscribed. Some of them have passed (it seemes) the censure, and are now under view: touching which, understand thus much; First, that the two former were preached in the Universitie, and addressed to the then Auditory and occasion. Secondly, that I have underhand (upon the same and other Texts) other Sermons, which (haply) may more comply with thine estate and temper: if so, it is at thy libertie to leave these, and to wait those, wherein I shall haply expresse more fully what in the Asize Sermon, time and importunitie made me forbear. Thirdly, that I have no conveniencie of writing much at home, or of seeing any thing printed abroad: and therefore if things be not all out to thy mind, divide the blame betwixt the Printer and importunitie. I have no more to say but this; Compare Judas and Paul together, marke the ones miserie, the others confidence, and accordingly make thy conclusion.

Thine in Christ,

R. HARRIS.



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TABLE OF THE SE VERALL SERMONS, TEXTS OF SCRIPTURE, AND POINTS OF DOCTRINE, CONTAINED IN THE ENSUING WORKES.

I. Judas his miserie. pag. 1.

Marth. 27. 3. Then Judas which had betrayed him, when he saw that hee was condemned, repented himselfe, and brought againe the thirtie pices of silver, &c.

Doct. 1. They that will not see their sins timely to their conversion, shall see them first or last to their confusion. *pag. 2.*

2 A very reprobate may, after a sin committed (especially uncharitall sine) conceive some sorrow, and make some confession, & satisfaction for it. *ib.*

3 Wicked men are naturally so blinded by Satan, and so befuddled with sin, that they can apply nothing to themselves for their owne use. *ibid.*

4 Wicked men have an ill property of a bad debtor, they will draw a man into a snare, and there they will leave him in the lurch. *pag. 3.*

These in repetition. Afterward, these.

5 The Conscience once awaked will deny one all peace, till hee hath faithfully restored what unlawfully he hath gotten. *p. 4.*

6 When the Lord turnes loose the conscience of a wicked man upon him, hee is not able to stand against it. *p. 10.*

7 Wicked men though happily they can comfort others, yet in extremitie themselves sinke under dilpaire. *p. 14.*

II. Saint Pauls Exercise. pag. 11.

Acts 24. 16. And herein doe I exercise my selfe, to have alwaies a conscience void of offence toward God and toward men.

Doct. Every man must chiefly looke to this, that his conscience bee not offended. *ibid.*

III. Saint Pauls Confidence. pag. 37.

The same Text.

Doct. Christians must have a speciall care of themselves, that they doe not in any thing offend their owne consciences. *p. 39.*

A Table of the Texts and Doctrines.

IV. The blessednesse of a sound spirit. pag. 49.

Prov. 18. 14. *The spirit of a man will sustaine his infirmities: but a wounded spirit who can beare?*

Doct. A comfortable spirit is unconquerable. p. 50.

V. The miserie of a wounded spirit. p. 61.

The same Text.

Doct. A wounded spirit is a burden intolerable. *ibid.*

VI. Davids comfort at Ziklag. p. 69.

1 Sam. 30. 6. *And David was greatly distressed; for the people spake of stoning him, because the soule of all the people was grieved, every man for his sonnes, and for his daughters; but David encouraged himselfe in the Lord his God.*

Doct. 1. The Lord doth sometimes suffer his dearest servants to be greatly distressed. p. 70.

2 In crosses we are apt to fly upon men, rather than fall downe and humble our selves before God. p. 73.

3 The childs misery is the parents bitterness. p. 74.

4 The world is never so emptie of comforts, but that comfort may be found in God. pag. 76.

5 We must not spend time in whyning, fretting, musing; but we must consult, and cast what is best to be done. p. 78.

VII. Gods goodnesse and mercy. p. 85.

Psal. 136. 1. *Praise ye the Lord, because he is good: for his mercy endureth for ever, &c.*

Doct. 1. God is good. p. 86.

2 God mercy (chiefly to his Church) is an endlessse mercie. p. 93.

VIII. IX. Get, keepe, and use a good Conscience. p. 103.

Heb. 13. 18. *Pray for us, for mee trust wee have a good conscience in all things, willing to live honestly.*

Doct. 1. Every Christian should so order the matter, that hee may truly say, I have a good conscience. *ib.*

2 They that have good consciences, must make their use of them. p. 115.

X. Peters Enlargement. p. 129.

Acts 12. 6. *And when Herod would have brought him forth, the same night Peter was sleeping betweene two souldiers, bound with two chaines; and the Keepers before the doore, kept the prison.*

7. And



TO THE
RIGHT WORSHIPFULL
SIR THOMAS CREW, &c.
ALL HAPPINES.

SIR,



En, that can speake, would heare much in few, It is not much that I can doe this way, and therefore it is but little that I will say. Onely to three *Quærees*, viz. why (of many) these Sermons were thus, first, Preached: secondly, Printed: thirdly, Dedicated. I answer.

To the first thus: As in Feasts, so in Sermons, we respect the companie, not our selves. These two were preached in Athens, and there Saint Paul (whose rule in these middle things is *Omnia omnibus*) somewhat varies his stile, and speakes thicke, *Ad 17.*

To the second thus: These were most and first desired, and we carry Sermons to the Presse, as servants bring meate to the table, onely when it is called for.

To the third thus: First, for my owne private, I

1 Cor. 9. 22.
& 10. 33.

owe

The Epistle Dedicatory.

*A cuius latere
namquam di-
scissus quis, &c.*

owe very much to your love, for many most kinde favours, most faithfull counsels, most fruitfull Instructions. Secondly, I am willing to pay what I am able, and to commend the rest to the prayers of my executors and assignes. And thirdly, for the publike; not onely I, but all the Churches give you thankses, partly for relieving so many poore members and bowels, partly for adorning Religion with reall performances, whilest others talke; and with attending the maine, whilest too many languish in livelesse disputes. Goe on (good Sir) you are in a good way, and you serve a good Master. I know not whom the Lord hath blessed beyond your selfe, in person, condition, profession, relation, succession, every way: should not you be very thankfull, who should? Now the Lord give you to abound yet and yet, more and more, as *Paul* speaks: and he grant, that in these last and worst dayes (as *S. Bernard* yokes them) we all may keepe our faith, truth, innocencie, conscience and the rest of our garments cleane and close about us. *Amen.*

*Phil. 1. 9.
In his ultimis
& pessimis
temporibus, &c.
Revel. 16. 15.*

From my Studie,

Decemb. 30.

Your Worships much Bounden,

ROBERT HARRIS.

A Table of the Texts and Doctrines.

7. And behold the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, arise up quickly: and his chaines fell off from his hands, &c. *rec. 12. 20. 101.*

- Doctr. 1.** See the power of joynt prayers: they beare downe all before them, and prevaile in heaven and earth. *p. 130.*
- 2 The Lord hath comforts for his children, that will quiet and support them in any feares and straits. *p. 134.*
- 3 The Lord doth often hold his people long in suspence for those things which he meanes to give them. *p. 136.*
- 4 The Lord hath ever meanes at hand for his servants comfort and deliverance, if he be on worke by prayer. *p. 139.*
- 5 He can give sleep and peace in any place, at any time, in any company. *140.*
- 6 Gods best servants are sometime yoked with vilest offenders. *ibid.*
- 7 Gods best creatures are the Churches servants, Angells: *ibid.*
- 8 God can quickly shike his out of their chaines, ragges, feares, fetters, &c. *ibid.*

XI. Hezekiah's Recovery. *p. 159.*

Esay 38. 9. The writing of Hezekiah King of Judah, when he had beene sick, and was recovered of his sicknesse.

- Doctr. 1.** After prayers, praises, &c.
- 2 We must adde to our present thankgivings, some peace and monument of our thankfulness for the future. *p. 166.*
- 3 Freedom from sicknesse, enjoyment of health, are two mercies which call for thanks. *pag. 171.*

XII. Absaloms Funerall. *p. 185.*

2 Sam. 18. 33. *Then the King was moved, and went up to the chamber over the gate, and wept: and as he went, thus hee said, O my sonne Absalom, my son, my sonne Absalom, would God I had dyed for thee, O Absalom my sonne, my sonne.*

- Doctr. 1.** Gods dearest children are exercised with neere and piercing crosses in this life. *p. 186.*
- 2 Gods best children are apt to grieve too much, and to exceed in passion for outward things. *p. 194.*
- 3 Gods children, who beare some crosses with great wisdom and moderation, are sometimes foyled in otherwise, and faile in both. *p. 200.*
- 4 See a godly fathers affection to his child: no unthankfulness on the childs part, no not death it selfe, can divide betweene him and his child. *p. 203.*

XIII. Samuels Funerall. *p. 212.*

1 Sam. 25. 1. *And Samuel dyed, and all the Israelites were gathered together, and lamented him, and buried him in his house at Rama: And David arose, and went downe to the wilderness of Paran.*

A Table of the Texts and Doctrines.

- Doct. 1.** Death is unavoidable life and death take turns each of other. p. 214.
2 Great and publike losses must bee entertained with great and publike sorrows. p. 221.
3 An holy and profitable life ends in a happy and honourable death. p. 224.
4 When *Samuel* dies, it is time for *David* to fly. p. 228.
5 When friends faile, enemies and wildernesse entertaine. p. 229.

XIV. The Drunkards Cup. p. 241.

- Esay 5. 11.** *Wo unto them that rise up early in the morning, that they may follow strong drinke, that continue untill night, till wine inflame them.*
12 *And the harpe, and the viote, the tabret and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the operation of his hands.*
13 *Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst.*
14 *Therefore hath she enlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and bee that rejoiceth, shall descend into it.*
15 *And the meane man shall be brought downe, and the mighty man shall bee humbled, and the eyes of the loftie shall be humbled.*
16 *But the Lord of hosts shall be exalted in judgement, and God that is holy, shall be sanctified in righteousness.*
17 *Then shall the lambs feed after their manner, and the waste places of the fardnes shall the strangers eat.*

Doct. 1. Abusive drinking is a very dangerous sin. p. 224.

XV. Barzillai. p. 263.

- 2 Sam. 19. 34. to 38.** *And Barzillai said to the King, How long have I live, that I should goe up with the King to Jerusalem? I am this day fourescore yeares old, &c.*

- Doct. 1.** No company, no comforts, no motions in the earth, should put off thoughts of death, when death begins to creepe upon us. p. 265.
2 Naturall parts and powers will decay with age. 271.
3 Not only natural parts, but natural comforts, & delights wear away. p. 274

XVI. The way to true blessednesse. p. 241.

In 24. Sermons on the Beatitudes,

out of *Mat. 5. 1. to 12.*

I. SERMON. pag. 241.

Verf. 1. 2. *And seeing the multitudes, he went up into a mountaine, and when he was set, his Disciples came unto him. And he opened his mouth, and taught them saying, &c.*

Doct. 1. The sight of the Auditory quickens the Preacher. p. 243.

2 When

A Table of the Texts and Doctrines.

- 2 When the heart is willing to goodnesse, it will finde meanes and opportunities of doing it. *ib.*
- 3 Gestures of Christ in Gods worship to be observed. p. 245.
- 4 The Preacher once settled, people should place themselves with best conveniencie. *ib.*
- 5 Note a Preachers worke: he must have a mouth that must be opened, and so opened that he teach and the people may learne. p. 246.

II. SERMON. p. 247.

Verse 3, 4, 5, 6, 7, 8, 9, 10, 11.

- Doct. 1.* There is blessednesse as yet attainable in this life. *ib.*
- 2 It much concernes man to know where his happinesse lyes, and is to bee found. 246.
 - 3 Mans chiefeft ayme should be at his utmost end. p. 253.

III. SERMON. p. 254.

Vers. 3. Blessed are the poore in spirit, for theirs is the kingdome of heaven.

- Doct. 1.* Where Cod intends happines, he begins with spirituall poverty. 255
- 2 They are in blessed case, to whom heaven belongs. p. 261.

IV. SERMON. pag. 264.

The same Text: with *vers. 4. Blessed are those that mourne, for they shall bee comforted.*

- Doct. 1.* Grace and glory, holinesse and happines goe alwayes together. 265,
- 2 He is a happy man that can moure well. 269.

V. SERMON. pag. 274.

Verse 4. For they shall be comforted.

- Doct. 1.* Godly mourning goes before found comfort, and ushers it in. *ib.*
- 2 Godly sorrow well once end in found comfort, p. 276.

VI. SERMON. p. 283.

Verse 5. Blessed are the meeke.

- Doct. Meeknesse is a grace of all men greatly to be desired. p. 284.*

VII. SERMON. p. 291.

For they shall inherit the earth.

- Doct. Meeknesse is no way prejudiciall or hurtfull to a mans present estate here in this life. ib.*

VIII. SERMON. p. 300.

The same Text.

Cases resolved touched meeknesse.

IX. SERMON. p. 307.

Vers. 6. Blessed are those that hunger and thirst after righteousness.

- Doct. 1.* They that spirituallly hunger and thirst after righteousness, are in a blessed estate. p. 308.

X. SERMON. p. 320.

The same Text.

- Doct. 2.* They that hunger and thirst after righteousness shall be filled. 322.

A Table of the Texts and Doctrines.

3 It is a blessed thing to be filled with righteousness. pag. 327.

XI. SERMON. pag. 330.

Verf. 7. *Blessed are the mercifull: for they shall obtaine mercie.*

Doct. Every man is so farre forth blessed, as he is mercifull. *ibid.*

XII. SERMON. pag. 338.

The same Text: and the same point prosecuted.

XIII. SERMON. pag. 349.

The same Text: in the latter part.

Doct. 1. Looke what seede men sow, the same they shall reape. *ibid.*

2 It is a blessed thing to finde and receive mercy in time of need. p. 357.

XIV. SERMON. pag. 360.

Verf. 8. *Blessed are the pure in heart.*

Doct. Every true-hearted, and upright man is a blessed man. p. 361.

XV. SERMON. p. 373.

The same text: and same point prosecuted.

XVI. SERMON. p. 381.

For they shall see God.

Doct. Mans blessednesse consists in the sight of God. *ibid.* & 384.

XVII. SERMON. p. 393.

Ver. 9. *Blessed are the peace-makers; for they shall be called the children of God.*

Doct. 1. All true Christians must be keepers of the peace. *ibid.*

2 Christians must not onely bee peaceable themselves, but also doe what they can to advance peace among their brethren. p. 403.

XVIII. XIX. XX. SERMONS. p. 406. 417. 426.

For they shall be called the children of God.

Doct. It is a most blessed thing, to be rightly called the child of God. p. 407

XXI. SERMON. p. 435.

Verf. 10. *Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdome of heaven.*

Doct. Every man that would be Christs true Disciple, must looke for persecution. pag. 437.

XXII. SERMON. p. 445.

The same verse.

Doct. 1. Persecution is not any prejudice or barre at all to a mans blessednesse. p. 446.

2 It is the cause that makes the Martyr, and not every suffering. p. 452.

XXIII. SERMON. p. 456.

For theirs is the Kingdome of heaven.

Doct. Hee cannot but be a happy man, that hath heaven, whatsoever it costs him. p. 456.

XXIV. SERMON. p. 466.

Verf. 11. *Blessed are ye when men shall revile you, and persecute you, and shall say*

A Table of the Texts and Doctrines.

say all manner of evill against you falsly for my sake.

12 Rejoyce, and be exceeding glad, for great is your reward in heaven: for so persecuted they the Prophets that were before you.

Doct. 1. The world ordinarily hath a keene edge against the true Prophets, and Ministers of Jesus Christ. p. 467.

2 Take notice where Gods Ministers must looke for their reward; not here, but in heaven. p. 473.

XVII. A Treatise of the Covenant of Grace. pag. 483.

Ezek. 11. 19. *And I will give them one heart, and I will put a new spirit within you: and I will take the stony hearts out of their flesh; and will give them an heart of flesh.*

20 *That they may walke in my statutes, and keepe mine ordinances, and doe them: and they shall be my people, and I will be their God.*

Doct. 1. Man is in a very ill case of himselfe for his soule: his spirituall estate is very miserable: the frame of his heart is quite out of frame, till God comes to joynt it. p. 484.

2 God undertakes to give spirituall things as well as temporall, to his Church. p. 494.

3 Those that are in speciall covenant with God have but one heart. p. 507.

4 Whosoever will be soundly assured, that hee belongs to the new Covenant, he must have a new heart, a new spirit. p. 516.

5 Every man is naturally sicke of the stone: he hath a stone gotten into his heart, into his spirit, into all his inward parts. p. 529.

6 It is God alone, that from the beginning to the end giveth his people all sanctifying grace. p. 558.

7 All the meanes, and all the mercies given us by God do ayme at this, even our obedience. p. 569.

8 The Lord is very readie, so soone as he hath made his people fit, to smite a covenant with them, and to marry them to himselfe. p. 577.

9 The height of mans happinesse lyes in this; that he hath God for his God. p. 586.

XVIII. A remedie against covetousnesse. p. 599.

Heb. 13. 5. *Let your conversation bee without covetousnesse, and be content with those things that ye have, for he hath said, I will not faile thee, nor forsake thee.*

Doct. 1. Christians ought to labour for contentment in their present estate and condition. *ibid.*

2 If any would be free from present discontentments and future fears, hee must labour to pitch upon the promise by faith. p. 609.

3 God never forsakes his friends. p. 611.

FINIS

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light in the workes that follow.

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FINIS.

JUDAS
HIS MISERIE.

A
SERMON PREACHED
AT THE UNIVERSITIE
OF OXFORD.

By R. HARRIS B. D. and Pastor of Hamwell.

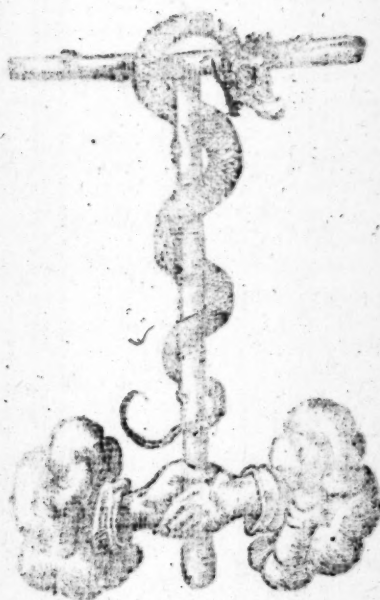


LONDON,
Printed by R. Y. for J. BARTLET in Cheape-side in the
Gold-smiths-row at the signe of the Gilt-Cup. 1635.

JUDAS
HIS MISERIE.

A
SERMON PREACHED
AT THE UNIVERSITY
OF OXFORD

By R. HARRIS, B. D. and Tutor of Lincoln



Printed by R. Y. for J. BARTON in Chespe-ble in the
Goldsmiths-row in the figure of the Gilt-Cup. 1632.
LONDON



JUDAS HIS MISERIE.

MATTH. 27.3.

Then Judas which had betrayed him, when hee saw that hee was condemned, repented himselfe, and brought againe the thirtypieces of silver, &c.

THese words are so well knowne to this assembly, that wee should but idle and wast time, in case wee should dwell upon explication; they doe (as every one seeth) make report of *Judas* his desperate death, after an hypocriticall life: and of themselves they fall into two parts; the first a conference that passed between *Judas* a little before his end, and the Priests his friends: the second the issue and upshot of that conference. *Judas* is first brought in speaking and complaining, and then the Priests replying upon him.

In his speech we have the matter uttered, and the motive that prick't him forward: the motive, was the grudging and fretting of his conscience, in these words (*Hee repented himselfe*), which repentance is set forth from the time when his heart thus rose upon him; and the effect which suddenly it wrought in him: rest hee could not, till the money was restored.

The matter uttered was in generall this, That hee had sinned.

In particular this, That hee had betrayed innocent blood. And this is *Judas* in the conference.

The Priests reply hath in it two things:

First, they shift the matter from themselves, (*what is it to us?*)

Next, they put it upon him, (*Looke thou to it.*) And so the conference ends.

The consequences are of two sorts; some respecting the Priests, of which

A

another

another time: some *Judas*, and they are thus deduced: some concerne the money received, which not without some regret he casts downe: some his owne particular; first he withdrawes himselfe; next, he hangs himselfe; and this is his end.

The order of the words you see, the sense you know: what now remains but that we make our use of them?

First, you may understand, that in another Auditory, I have already drawne from them these, with some other conclusions; the first from the time when his heart smote him, thus:

Doct. 1.

First, that they that will not see their sins timely to their conversion, shall see them first or last to their confusion. *Judas* might have known what it was to betray innocent blood ere this time of day, had hee beene so happy: but hee that will not see his lesson in the booke, must feele it in his body, and reade it in letters of blood.

The second was from his repentance and the companions thereof, thus:

Doct. 2.

That a very reprobate may after a sinne committed (especially unnaturall sinne) conceive some sorrow, make some confession and satisfaction for it. *Judas* finnes, and much grieves, and out of grieve confesses, and with confession makes some satisfaction, and yet but a *Judas*.

First, what will Papists say to this in point of Penance? merry *Maldonate* is here in his dumps; hee thinkes best to be silent, and looke besides the Calvinists for once: and *Bellarmino* makes so sorry a shift with this instance, that I cannot warrant you from laughing, if I should but report his exception: but of them already.

2.

What will many Protestants say to this, who fall short of *Judas* in this particular, yet hope in Christ? he grieves and he confesses, he makes restitution, and then goes to his place: they neither restore, nor confesse, nor grieve, nor see, nor feele their sinne; and must these to heaven, whilst these?

3.

Nay, how neerely doth this touch every mans freehold? if a *Judas* may goe thus farre, must not wee goe as farre, and out-goe him too? Verily what he did, we must doe with advantage; hee saw his sinne, so must wee; hee mourned after sinne, so must wee; hee confesses, so must wee; hee made restitution, so must wee: and what more, sith wee looke for more? surely this; Wee must performe this errand of repentance constantly, universally, confidently, which *Judas* neither would doe, nor hypocrite can doe.

Doct. 3.

The third conclusion grew out of that of their answer, *what is that to us?* This it was; That wicked men are naturally so blinded by Satan, and so besotted with sin, that they can apply nothing to themselves for their owne use: was it possible that such an answer should ever fall from the mouth of such men, *what is that to us?* Were not they Priests? were not they in the Temple? was it not their calling to cure distressed consciences? Nay, were not they the men that set *Judas* on worke? had not they their hands in this blood? and will they now kicke off matters thus, *what is that to us?* was it nothing to them to send this poore wretch to hell? nothing to embroe their hands in so much blood? Was it the price of *Judas* his soule to betray innocent blood, and was it nothing for them to shed it? and yet say they, *what is that to us?*

And

Judas his Misery.

3

And is it not so with a thousand more: the wrath of God is revealed from heaven upon malefactors: hee often holds an Assizes, and here hee trusses up a blasphemer, there an adulterer, and hangs them up in Gybbets for the terrour of others: But will the wicked see his high hand? No; as it fared with these Priests, though they see *Judas* wallow in his owne gore; yet they have not a heart to reflect upon themselves, and say; If he be thus entertained that betrayed blood, what will be our doome that shed it? So it is with retchlesse sinners, blasphemers, prophane persons: their sin is plagued in others; they (though as deepe as the deepest in their trespasses) turne off all with this, *what's that to us?* Men of like practice, men of better parts are scourged, yet have they not the grace to make present use, If this be done to the greene tree, what shall be to the dry? But as if they spake from the same spirit, they use the same words with these, *what's that to us?* This is a heaue hand of God upon many sinners, that when God gives them the fairest warnings, smites their sinnes upon other mens backs, and falls directly upon their faults: then, as if they had to deale with a dreamer, not with God, they should shut up the matter thus, *what's that to us?*

Applicat.

The last thing wee will repeat (and then wee proceed) is from the latter part of their answer, *See thou to it:* and thus it stands.

Wicked men have an ill property of a bad debtor: they will draw a man into a snare, and there they will leave him in the lurch. Before the sinne committed, who but *Judas*? Would hee betray his Master, what should not hee have? would hee attempt it, they would beare him out: would hee effect it, they would rest indebted to him for ever. *Judas* hath done the feat, and withall hath undone himselfe; what say his friends? *Looke thou to that.* O yee heavens, blush at this unfaithfulnesse. But this is the guise of wicked men, they will draw one into the ditch, and there will leave him to sinke or swimme. And this the hand of God upon offenders, when they will buy mens favours with the forfeiture of Gods love, they are shut out of heaven and earth both at once.

Doctr. 4.

Why then let no man sinne to please men, lest when terrors be on his soule, hee be returned with this answer, *Looke thou unto it.* And in case wee have brought a guilt upon any mans soule by example, allurements, enforcement, &c. let's not be so mercilesse as to turne him off with, *See thou to it;* But let us be as ready to apply a plaister, as wee were to make a wound: and (unlesse we would have two soules to answer for) further his repentance as much as we have done his rebellion.

Applicat.

And thus we have acquainted you with what was observed from the conference: now if I may intreat your company to the consequences of this conference, I will as briefly as I may deliver my selfe in my countie manner of that which I have to speake.

The Conference ended, the next newes wee heare is this, The money is returned; what shall's make of this? had *Judas* made so hard an adventure for a little money, and is hee weary of it since? What's the matter that this money can have no master? Would *Judas* have fetcht them within the guilt of this sinne too? would hee (had not sorrow put him to silence) have said unto them, "O yee treacherous and bloody men, it was your sinne,

“finne as much as mine; I failed in taking, you as much in giving this unhappy coyne, the price of my masters blood and of my owne soule; therefore
 “with your wages take home your words (*Looke you to it also*) for you shall
 “answer it as well as I. Or was it the strength of a naturall conscience (furthered by a thumpe on the backe by a divine hand) that caused him thus to lay up all? Truly both; *Judas* as hee was content to sinne with them, so is hee not unwilling that they should be plagued with him: Looke which way a man goes hee would faine have company, being a sociable creature: hee would neither to hell nor to heaven alone: Looke how the two women before *Solomon* did quarrell which should have the child; so these which should not have and owne this bastard sinne: Its thy deed (say the Priests) witnessse this money received, and therefore *looke thou to it*: Its yours (saith *Judas*) witnessse this money given, and therefore *looke you to it*: I know I am deepe enough, but I hope you shall have somewhat; and thus they agree like theeves condemned, it was long of him, and of him, but all be theeves: and like Schoole-boyes under the rod, he began, and he began, but both be naughty boyes. Should wee upon this ground pursue our apprehensions, we should fall into a path formerly beaten, and therefore Ile step over to the other consequence of restitution.

Judas was now in wofull plight, his heart was too heaue for his body, his body for the earth; sink he doth, and that to hell if he finds not speedy lightning; lighten him nothing could, unlesse the mony were delivered; the mony therefore hee delivered; thirty pieces hee received, thirty he restored; hurt it had done him, but no good: taken it hee had, and would have kept it, but that hee could not, away it must againe. In him then we see what it is to have ill-gotten goods in our hands.

Doctr.

The Conscience once awaked will deny one all peace, till hee hath faithfully restored what unlawfully hee hath gotten. A sick conscience cannot endure the sight or sent of mis-gotten goods; it hath the propertie of a watch-Dog, so soone as it windes a filcher, it opens and pursues him, and nothing will stop his cry, till that which was theevishly taken be layd downe: *Judas* may take where hee can, but his conscience now awakened will dog him till that the whole thirty be left where they lay: Truth it is, peace doth not alwayes wait upon restitution, sometimes men restore goods, as the stomach doth meat, because they cannot hold it: so it fares with *Judas*, he had a morsell that hanged right for his mouth, as at first he thought, but it did so burn him, that needs he must restore it. Beleeve it, the conscience, when once it begins to speake, will never be friends with a man, till such manner wealth be forbid the house.

Ill-gotten goods be to the heart as the Canaanites were to that good land: the land groaned till it had spewed out them; the conscience travels till it's delivered of these: they are to the soule as *Jonah* to the Whale, the Whale had devoured him, but could not rest till hee was restored; so it's with the conscience, if men play the Whales, and make fish of all that comes to net, the conscience will be as weary of such a burden as the Whale of the Prophets bones. *Zophar*, *Job* 20. 12, 13, &c. speakes so well to this point, that wee need no further witnessse: hee is in hand with a comparison which

which I yes thus: Riches hee compares to sweet meat, ill-meanes in getting of riches to poyson in meates, the compassing and holding of such wealth to the eating and devouring of such meat, the paine and plagues that follow such goods so holden, to those that accompany such devoured morsels: poysoned meates if deeply drencht with deadliest poyson (as the poyson of Aspes and Vipers be his instances) will not afford any long peace, they wring the body, they provoke to vomiting, they distill heat and all, unlesse the inward parts will yeeld up all; yea, they bring a sore, a cruel, and violent death: there's no more mercy in misgotten goods, they insinuate themselves like sugared poysons, but having once taken upon the bowels, they worke, and fret, and gaine, and gnaw, and cause a man to lay about him: if they come away without overmuch straining, the party (happely) recovers himselfe; if once they have clapt about the heart, and rooke possession, they bring up heart and all, as it fares with *Judas*. As then the deadliest poysons will deeply wound, and surely kill, unlesse a man be quickly delivered of them, so will unjust possessions too: Will you see, *Zophar* exemplified.

Achan was forbidden this poyson, but he would be sipping: he dranke but once, but what followed: the mans life, I hope, was saved in another world: but the purge was so strong and working, the vomit so violent, that it brake his heart. *Ahab* fed on the like, but not (I thinke) with like successe, the poyson was not vomited up, therefore the man died upon it, and infected his house too: Our present instance might make a third, but wee have said enough to *Zophars* similitude.

What may be the reason that ill-gotten goods will be so dangerfull: His similitude implyes two: what's the reason poysoned meates should hold no more agreement with mens stomacks? One is from the nature of the meat, because poysoned: one from the nature of the stomacke, because it expels things hurtfull. The same must be said for unlawfull possessions, they are poysoned with sinne, and envenomed with a curse, like the Israelites quails. Next, as in the stomacke, so also in the conscience, there's a naturall desire of easing it selfe of noisome burdens: the Seas have their purge, so also have the waters that are full of vermine: every thing seeks its owne safetie, and its enemies overthrow, so doth the conscience in speciall sort; and hence, even partly from Gods curse, partly from sins poison, partly from the worke of a naturall conscience, it is that unrighteous Mammon is as welcome to the conscience as poyson to the stomacke, or water into a Ship, one must out, or all must downe.

Now then to come to application: Is this true which hitherto wee have built concerning mis-gotten goods: then see what may be inferred upon it.

First, it followes, that their course for the time present is none, either of the wisest or safest, who betake themselves to like meanes, either for the getting or the keeping of wealth and riches. Truth it is, the world doth much applaud your mightiest hunters, and greatest hoorders: he that can raise himself out of small beginnings to a great estate, and hath wit enough to keep his own, & to catch other mens, he is the man, his head is strok't. But what great craft, I pray you, is there in sinning? what great skill in the divels trades? what policie in killing ones selfe? what wisdom in drinking poyson? *Judas*,

Reason.

Use.

I confesse, carries it a while, and whilst he playes by himselfe hee winnes all: he! why he had a reach beyond all the rest; whilst Christ was living he could make his use of him, and in the meane lay in for future times; so skilfull an hypocrite (as hypocrisie you know and stage-playes are neere a kinne) that hee was for any part in the divels play; now a disciple, now a traytor, now a friend, now a foe; What would not hee doe for money? and so doe it, as that hee would not be seene? But who will be a loser if hee may be his own pay-master? Let us summe up *Judas* his gettings for him, and see his markets: hee dreamed of speciall favour from the Priests, doe they favour him? his thoughts talke of preferment, doth it fall? he promised himself some comfort from his silver, doth hee find it? No, no, his friends are now his foes; his silver his sicknesse and disease; happy he if he could now be rid of it, happy they if they could be rid of him: thrice happy he, if he had been as simple as his fellows; they had the grace to keep their peace on earth, their acquaintance in heaven, and so to possesse themselves. Witty *Judas*, that had a straine above the rest, loses his peace, his Master, his soule, himselfe, for the Priests, and money; and now hee cannot have them, they will none of him, hee will none of it: Thus they gaine that be the divels factors: Thus they rise that fall from God: if this be wisdom, *Judas* was no foole: if this was folly then, its no policie now.

Secondly, thus wee inferre for times past; Sith unjust gaine holds possession against true comfort, and a galled conscience will never cease wincing till it be disburdened of its load; they that have used a false finger, and made lime-twigs of their hands, must now carefully restore what unconscionably they have gotten. We read of one *Micah*, *Judg.* 17. who having stolne first, and after heard his mothers curse upon his stealth, was so affrighted therewithall, that he durst not but accuse himselfe, and returne the money: now if the curse of a passionate woman was so dreadfull unto him, how much more should the curse of so mighty a God be terrible to these? Therefore as he in feare of his mother, so they in feare of their Father should make a speedy restitution: a duty I confesse very strange, but most necessary; much commended in the Word, though little practiced in the world.

Its this: If to our knowledge wee have beene wrongfull (especially in any eminent sort, so that the partie be sensible of it) to our brothers estate, its our part to see that some recompence be made, either to him, or his, or the poore. In the fifth of *Numbers* you have the duty, with some cases proposed. Under the prophets, *1. Sam.* 12. *Samuel* makes profer of it in case his government could be challenged. And in the Gospell, *Luke* 19. *Zachew* is content to undergoe the censure of the Law, if theft could be proved against him; and to make a fourefold restitution, besides a free-will offering: and surely sith the wound is now as wide as ever it was, the plaister had need be as broad: wee have as many purloyners as ever, and therefore there should be as many restorers.

I bethought my selfe where my speeches were to fall, else I could not have forborne speaking to foure sorts of men: first, Landlords; secondly, Lawyers; thirdly, Patrons; fourthly, Traffiquers of all sorts; all which (I meane of all sorts some) have beene so transcendent in taking, as that now it's
time

time to thinke of restoring. I doe not love to speake to men absent (and I thinke few of each sort are now present) and therefore Ile reserve my selfe to some other place and occasion: meane while if any mans heart present calls him counseler, I advise him to make his peace as he meanes to escape a shaking: hee may thinke to silence God and his conscience with a secret confession, and to satisfie the world with a dole at his death; but if God may be heard, satisfaction and sacrifice must goe together: or if man must speake, you know the Casuists axiome out of *Austin*, *Non remittitur peccatum, nisi restituatur oblatum*. That which is ill taken must be well restored, or else the guilt remaines: when the conscience puts a man in minde of some coulenage, there must passe some act of restitution, at least a desire, if meanes be wanting (for so the Father would be understood:) or if satisfaction cannot be made by restitution, yet it must by humiliation; to God simply; to man, in case it make for a common peace.

I am very sensible of the difficulties that occurre in this doctrine: the theame is very large, neither is there a matter of greater dispute amongst the Casuists than this of restitution, and I am sorry that in this better part of divinitie wee have few better guides than Confessors, Canonists, Jesuites: many cases by them are well pur, but ill answered: how unseasonable in it selfe, how prejudiciall to the offendant, an acknowledgement in some cases may bee, I am not ignorant: when and how to make restitution will be learned somerimes better by conference than by a set discourse: circumstances so vary the question, that little can be said to the manner till the case bee knowne, onely the matter must be pressed upon mens consciences; and were they soft and sick, they would rather take this vomit, than hazzard life.

Thirdly, a third inference respects the time to come, and thus we inferre the point; Are mis gotten goods such trouble-houfes: are they like that horse of *Senn* in the story, fatall to the owner? Be wee then advised how wee bring such guests to our houses; say rather of them as the Heathen did of his goods, I had rather I should lose them than that they should spoyle mee, if happely it be a losse to lose a draught of poyson. Let this be the resolution of every soule.

"If God give wealth by honest meanes, blessed be his Name; if not, by his grace, Ile never enrich my selfe with unlawfull spoyles; Ile never sell my peace for clay, forfeit my soule for that which I cannot have when I have not my selfe. What though I be bare? wholesome frieze is better than infected velvet: what though I fare hard? dry bread is better than poysoned dainties: what though my children be kept short? I had rather pinch them than feed them with blood: what though I must come lower? it's better to fall to the dust, than to hell with *Judas*: once forfeit my peace with him, and if God take the forfeiture, I am gone; I cannot have money, I cannot have my selfe.

This, this must be the resolution of every Christian, that knowes what it is to be at peace with heaven. And in the home-pressing of this would I spend mine allotted time, were I to speake to the many; but in this retired Auditory, whose life is more reserved, and hath lesse prospect to the world, I shall thinke my selfe sufficiently discharged of this point, if I shall winde up
all

all with a two-fold exhortation; the first shall be to Tutors, and these I (Nay not I, but) the Lord intreats by the knowledge hee hath given them, the maintenance he hath allowed them, the trust hee hath reposed in them, by all the favours hee hath cast upon them, to answer the stipend they receive, and to over-looke the charge that's committed to them. Ah, my brethren, it's no small charge to have the care of body, of soule, of wit, to worke so immediately upon the noblest parts of the soule; no small priviledge, no little honour that's put upon you by the Lord, that you should be, not Schollers onely under some *Crasippus*, but Teachers in Athens, in Israell: What could the God of heaven doe more for you than establish you in such a place? What could the sonnes of men doe more for you than entrust you with their dearest pledges? and put into your hands the very soules of children? In this case if you shall be wanting to your selves, to your Pupils, to this place, will not the charge be unsufferable? What can you answer for your selves, when this your mother shall say, "My owne sonnes have beguiled mee of Schollers; when your forelorne Pupils shall hereafter say, Our owne Tutors were our greatest hinderers: when Parents shall say, Those we most trusted, and best rewarded, have most betrayed us: when the Church and Common-wealth shall say, Wee are maimed by those whom wee purposely maintained to make up our breaches: How will you looke upon the money that was received for nothing? what comfort can you have in keeping that you never earned? what is it to *Judas* to have money, when it is the price of blood? what to any when it is the price of ignorance, of idleness, of wantonnesse? what will it availe a man to have gotten by Schollers, when they have lost by him? lost their time, their strength, themselves? What comfort to say, This I receive quarterly of them, and for this I betray them to all miseries?

Oh my brethren, the conscience of every man must be once awakened, and then goods gathered by a deceitfull hand, will lye like a mountaine upon our soule; then a man shall be wounded that hee tooke so much, that hee did so little; then hee shall be made to cry with *Judas*, *I have sinned*, and peace hee shall have none, till hee hath put off the mony; and therefore if any mans heart doth charge him with untrustinesse in this behalfe (for my part I know but few faces here) I know none other remedie for matters past, but to crie *peccavi*, and for after-times let the Lord, nay, his owne peace, and quiet, and credit, obtaine thus much of him, that hee will forbear un-earned pay, and be as nimble, at the least, to doe the worke as to finger the wages.

The second is to my brethren in the Ministrie; sith goods ill-gotten will never give any sound comfort or content, let this point stand (as that sword at Paradise to keepe out *Adam*) to keepe off those from breaking into Livings with a breach of conscience: the Countrie I neither doe nor dare dissuade you from; would God my speeches were of such authoritie with you, as that they might draw you forth sometimes; Oh that you would but enter speeches sometimes with the neighbouring people, touching God, Christ, salvation, resurrection, &c. O Lord what Ignorance, Atheisme, Poperie should you finde! you could not but pittie them, preach to them. But the thing which in the name of God I would presse, and in the word of

a friend

a friend (who cannot but love the smoake of this foyle) would perfwade, is this; that you would be pleased to enjoy your happinesse here till the Lord do leade you forth by warrantable meanes; and hee (not money and dependancy) present you to a Living; and then that you would take home to your selves that which was first uttered to *Peter*, *Peter, lovest thou mee?* yea but dost thou love mee? dost thou love mee indeed, and wouldst thou shew it? *feed, feed, feed my sheepe, my lambes;* they are deare to mee, let them be pretious to thee; I bestowed my blood upon them, bestow thou thy pains.

The third is to those who have any hand in the bestowing of places and Fellowships, at whose girdles doe hang the keyes of these goodly *Najorbs*: should ignorance have access into these sacred buildings, because she is rich; and should learning and piety be turned off, because ragged, what a pittie were that? To charge that (Fathers and Brethren) upon all, which I cannot prove against any; were to slander, not to reprove; reprove therefore I may not, sith that in this particular were to apply a plaister before I knew the sore; onely in the generall it may be lawfull for me to intreate you in the words of modesty and sobriety, to remember your selves; and that trust that's reposed in you, and to make use of your ingeniousnes and freedome in your elections. Where should pietie be respected, if not amongst Divines? where learning, if not in *Athens*? where should poore children be releev'd, if their owne mother should deny them bread? and who shall deale trustily with the dead, when they that draw their breath by them should be unfaithfull? Farre therefore be it from all that are interess'd in this errand, to suffer themselves to be swayed, either out of feare, or favour, or affection to the least partialitie; it becommeth free spirits to hold on their course like the Sunne in the firmament, as the Roman story notes of a Roman Governour; they should walk like Giants on earth, (so the Sun doth in the heavens) & be of an undaunted and unbended resolution. Stand fast then (Reverend Fathers) and play the men; wee know great places afford great temptations, but those must procure great attention; shake your lap of bribes, and shut your eyes against gifts (which sometimes are but blanch'd bribery) preferre learning, honestie, studiousestie.

Hold on such a course of innocencie and uprightnesse; that when you shall resigne your places to God or man, you may be bold to make *Samuels* question in the day of his resignation, *whom have I hurt, and as whose hands have I received a bribe, and I will restore it?* And yours may be able to return their answer; *Thou hast done us no wrong, neither hast thou taken ought of any mans hand.* Happie they that thus live and die, thus enter and resigne; but thrice unhappy they that sell themselves for gaine and gold; such gold is *Aurum Tolosanum* indeed, banefull to the keeper: such gaine is but a *Judasses* bargain; man, or match, or all, must be undone: and so wee leave *Judasses* money, and come to his person. First, hee withdrawes himselfe. Secondly, hee hanged himselfe. As to the first, good reason had *Judas* to get him thence, they were but miserable comforters; but whither goes hee? to God, to the Disciples, to any godly man for comfort? No, hee walks alone, and withdrawes himselfe from societie, for so *Matthewes* word *de seorsu* must be taken, and is used in the Gospell: This action of his might (if wee wanted matter)

matter) entertaine us with a point or two; for in *Judas* you see, that hee who hath beene unfaithfull with God and the godly in his ruffe, will have little lust to goe unto them in his feares: a wicked man had as lieve goe the next way to prison, as come before the Judge; and when hee is at warre with heaven, hee will soone grow weary of mankind. Secondly, in him you see how dangerous it is to walke alone in extremities of temptation: this solitarinesse gave way to that disaster which anon followeth; but of this latter wee have said enough, if in a word wee shall intreat the afflicted soule, to take heede of solitarinesse, seeing it is no policie for a single wounded man to enter combat with the powers of hell when hee may have helpe: and as touching the former, wee shall happily touch it, as time shall serve, in another passage: wee passe therefore to the next thing (*hee hanged himselfe.*) As to the place *Act. 1.* wee in this haste will say nothing; a little let us beat the Text, that the use may be the clearer. What is the reason that *Judas* thus falls out with life? was hee a *Sadducee*, thinke you, or could hee thinke to ease himselfe in hell? what should move him to shorten his daies? grant that hee was bound for hell, was it not best to live as long as hee could, sith hee must pay so dearly for his money? Was it not best to be merry whilst that lasted? What? was *Judas* of so faint a heart, as to feare hell? was there no wine in Jerusalem? never a good fellow that would entertaine him with mirth and laughter? Oh no, no, *Judas* his mirth is all at an end, his merry dayes are spent; death was none of the welcomest friends, and yet death is best welcome: why, what is the matter? forsooth it is this; The terrours of God are now upon him, the torments of hell so paine his soule, that perforce hee must to another place, and poore soule hee hath little shift; either hee must languish on the racke on earth, or else once for all plunge himselfe into the depth of hell; his now anguish puts him upon the latter choice, an unhappy choice. But hence wee see what a wofull thing it is to bee sicke of conscience, as the Poet speakes.

Euripid.

Doff. 2.

When the Lord turnes loose the conscience of a wicked man upon him, hee is not able to stand against it: the conscience awakened is like a beare enraged, it teares a man in pieces, it falls upon him like some mightie tower, and crushes him to powder; it is like a gouty joynt, so sore and painfull, that it cannot endure it selfe, as *Bernard* speakes: for prooffe whereof I might call to witnesse the fearefull agonies of Gods dearest servants; if wee looke into the Word, how was *Dauids* spirit wounded, his bones bruised, as hee most feelingly speakes! if unto our owne experience, how many have wee seene (whom our soules durst never censure, but much approve) lye panting and groaning under the wounds of conscience! O what horrors, feares, apprehensions, have the tongues and faces of faithfull men implied to standers by! and if their agonies have beene such, when they have beene but in part wounded, and withall secretly sustained; what then must the case of the wicked needs be, when his conscience falls with full weight upon him, and there is no supporting? I may not so abuse your patience, as to enlarge my selfe into

particulars,

particulars, *Salomon* shall suffice us, *A wounded spirit who can beare?* *Prov. 18. 14.* The Gout, Stone, and some other diseases are in themselves almost insufferable, yet the spirit of a man (sustained with hope, and strengthened by God) may somewhat rugge with them; but when the spirit that sustaines all, is it selfe wounded; when God that otherwhere supports, becomes an enemy: *who, who (saith Salomon) can beare that?*

Indeed (Fathers and Brethren) who can beare that, when there is not a creature to a creature, weaknesse to weaknesse, but a finite creature must encounter an infinite power, weaknesse must fight with strength, man with God? Alasse when the heavens fall upon a poore worme, must hee not needes downe? when *Judas* shall have the earth against him, and hell against him, and heaven against him, and himselfe against himselfe, must hee not needes shrinke? for prooffe therefore Ile say no more: Lend mee (I pray you) a little patience, till I have made some application, and Ile coast with all speed upon a Conclusion.

Reason.

Is it thus with wicked men, when once their consciences bee awakened, that they are ready to leape into the flames to escape the fire? Who then that hath the bowels of a man within him, can choofe but pitie the great unhappinesse of unrepentant persons: poore wretches, they goe on in a sinfull path, and feare no harme, their consciences sleepe; and therefore they hope they shall never wake: but it may not bee so, when they have long pursued their consciences, their conscience at last will pursue them; after a long silence, it will speake and ring them such a peale, that they will bee at their wits ends. Sometimes in this life a sparke of hell falls upon the wicked's soule, and then where is hee? can hee quench this flame with the purest wines, shake off these fits with a peale of laughter? can hee out-ride the scriches of his conscience as hee followes his game? can hee drowne that noise with his cries and hubbubs? can hee forget those gripings in his busiest tales, or leave his conscience behinde him in any place? no, no, his conscience is his constant keeper, and cries upon him in the night sleeping; in the day waking, in his greatest mirth, in his busiest sports. Nay what speake I of mirth and sports? the heart is now imployed about another businesse; the desires are full of solitarinesse, the thoughts as blacke as hell it selfe. The Devill (saith hee) what creature is hee? my flesh trembles, yet would I might see him: hell (thinks hee) what place is that? sith thither I must, I would I knew the worst: these, these bee the dismall thoughts of a desperate heart, witness *Judas*; hee comes to the Priests and lookes upon them, they cannot ease him; hee takes his money and lookes upon that, it cannot helpe him; hee walkes forth and lookes upon the light, and is wearie of that; hee passes by men, hee hath nothing to say, hee is best alone, nay not alone; if there bee any hope, it is in hell; if any comfort, it is amongst devells, thither will *Judas* to seeke it: Oh miserie! Oh death! Oh hell!

Use.

when

when a man must to hell for ease, to damned spirits for comfort ! O *Judas*, *Judas*, whither wilt thou next ? when thou wast on earth, the passage to hell was ever easie; but being there, there is no returne : now thou art gone, all is gone, thy ease is hopelesse and helplesse. What might we say to keep others from the like ? will no one offender take warning by *Judas* ? will men say, that his sin was extraordinary ? Alas, had not our finnes betrayed Christ to *Judas*, hee could never have betrayed him to the Priests. Will they say that his judgement is unusuall, where one is thus affrighted, a thousand die in peace ? Alas, what skills it whether the conscience be awakened an houre before death, or an houre after ? Awakened it must be, if not in this life, yet immediately after death. And what is the difference ? First, there is a particular; secondly, a generall judgement : there will be a resurrection, and then all books must be opened. O my brethren, let me make one argument more, for the rowling of the secure, and then Ile end this heaveie use, which is as tedious for mee to speake, as for you to heare. Was *Judas* thus distressed when as hee was yet on earth, when hee stood before base and sinfull men, when his conscience had him in chace for one onely sinne against his master ? then tell mee how the unrepentant shall doe, when they must appeare before Christ the glorious Judge, when their consciences shall be fully awakened, when they shall be indited in the face of all the world, and accused of all the finnes they ever committed ? Will one sinne thus pressed by the conscience make one weary of light and life ? make one throw himself desperately into the flames, that so he may finde death by death ? What marvell then though impenitent sinners doe reach for death at the last day, and catch after, and cry upon every creature, O mountaines, O graves, seas, beasts, all or some, hide us from him that sitteth upon the Throne. O that there were an heart in the godlesse to make their use of this : But we must leave them.

Secondly, as for our selves (fathers and brethren) sith this civill warre betweene man and his conscience is so bloody, what remains but that wee be very carefull to keepe our peace with heaven, having once concluded it ? at the least, let it be our care to keepe our selves from those finnes that set the conscience on crying. Truth it is, the wounded soule cannot beare the weight of any sinne ; but yet there is a difference ; some doe more waste and havocke, more affright and twinge the conscience than other some : as all should be disclaimed, so these in especiall sort abhorred.

And here (if time would grant mee leave) I would give way to my discourse, and lay before you such finnes which in my short experience I have found to offer greatest violence to distressed soules ; but in this haste I may onely intreat every Christian soule that feares such plunges, heedfully to avoid foure things ;

The first is Poperie, a religion (if it may be lawfull to cloath so foule a matter with so faire a terme) so prodigious, so strangely abhorring from truth and peace, as that it can afford no peace of conscience to any man : well may a Papist dead and seare his conscience, and get such a crust upon it, that nothing can enter it without extreme violence ; but this Ile confidently avouch, that when the conscience is once awakened, heavenly peace will never enter till poperie goe out : I speake not here of a point or two, but of the whole

whole

whole body; its such a building, that true peace can never dwell in: men may please themselves in their disputes, but let a man hold to his death-bed, all their tenents touching Justification, the state of Salvation, auricular Confession, workes of Regeneration, vowes of Perfection, &c. and if his conscience hath any life or sense, it sinkes him, as wee reade of many; or else drives him to *Bellarmin's Tugstimmum*, and forces him to confesse, That in truth its best to repose ones selfe wholly upon the mercie of God in Christ. But this for point of judgement.

De Justific. li. 5.
cap. 7. propos. 3.

The three next things concerne practice; and first, be wee all affraid of unnaturall finnes, such as *Judas*'s murder was, for these thrust sore at the conscience: if you marke it, you shall finde that distressed consciences are most perplexed ordinarily with the breaches of the sixt and seventh Commandements: the sixt in case of murder, which the naturall conscience abhorres; the seventh, because that either some violence is afforded to the light of nature by darke practices, or else some second person is fetcht within a guilt; and the crye is great when two soules crye at once for vengeance.

See more of
these things in
M. Capels
book of temp-
tations, part 2.

Here therefore let mee intreate the younger, if either they love peace, or feare these hellish shakings & scorchings, to have an eye to these two Commandements: sins of blood will worke a ghastrinesse, and finnes of uncleannesse will make the conscience stare, and the more unnaturall they bee, the more hideous cries they raise.

The next thing I name is unprofitablenesse, when a man hath either no calling, or is unusefull in his place: one would little thinke how death will shake the man that hath beene unprofitable in his life; when his heart shall say unto him upon his death-bed, Now thou art called upon to die, and thou art yet to live; now thou must out of the world, before thou hast done any good in the world; now thou must be answerable for all the houres, and daies, and yeares, which lavishly thou hast worne out, and be straitly examined what worke thou hast done for so much wages; why, such a greeting will be sufficient to astonish one, and to make ones flesh to tremble; and such a time will come, my brethren, our glasse will bee once runne, our daies ended, our eyes closed, our wayes examined. Blessed shall hee be that so lived as that hee was desired; so died as that hee was missed. Up then and bee doing whilst yeares and strength permitt; so long as there bee arts to bee studied, histories to be read, people to be instructed, pupils to be taught, Papists to be confuted, fathers to be purged, service to be done to God your Father, the Church your Mother, be not idle; remember what that Roman could say in somewhat a differing sense, Its better for a man to be dead, than not to live; and whats idlenesse but whiling dead mans grave?

Scandal.

The last thing I would dissuade (upon this occasion) is prophaning of holy things, a sinne which (after calling) workes Gods servants the greatest woe, and weighs heavily upon the soule: the holy things of God are to be undertaken with holiest affections, and highest reverence; hee that will be negligent in matters of the soule, in passages with highest majestie, where will hee be carefull? Are we then to pray? let us call our soules into

B

God

Gods presence, and not slubber over his service: Are wee to sing: let us yoake heart and tongue together, and not divorce what God hath joynd: Are wee to receive the Sacrament, and sit at Gods Table: let us come as to the feast of God, not man: Are wee to heare the Word: let us travell with our hearts, that our soules may feelee what God speakes: Are wee to preach the Word: let's not play upon Christs speeches as wee would upon *Aristotles*, but handle spirituall things with spirituall hearts.

These things if we carefully heed, making it our study first to avoid those pressing evils, and next to doe the contrary duties, our comfort shall be farre greater, our terrours farre fewer than *Judas*es were, and this (though not enough, yet) in this haste must now suffice for this point: you would thinke mee over bold if I should prosecute another point: may I with your favours a little mention it, I shall thinke my selfe beholding to your patience.

Something hath been said to the execution it selfe: stay wee our thoughts upon the executioner: the executioner and malefactor are one and the same, *Judas*; what was hee: hee was sometimes a hearer of Christ, a Disciple, a publisher of the Gospell.

In the first voyage to the holy land, who more forward than *Judas*: hee wrought miracles, he preached the Gospell, none more; yet *Judas* that could comfort others, cannot helpe himselfe; he that could dislodge the enemy in anothers campe, is surpris'd in his owne.

Doct.

In him wee see the lot of wicked men; though happely they can comfort others, yet in extremitie themselves sinke under despaire: wicked men doe but speake like *Balaams* Ass, to anothers understanding, not their owne: looke upon *Judas* at one time, and you shall finde him in his speeches full of comfort; let him practise upon another, and hee can apply the best cordials, Christ (can he say) is come to binde the broken, to enlarge the prisoners, to save the lost sheepe of Israel, there's no reason that any should despaire having such a Saviour: but when it comes to his owne particular, and it's fit the Physician should heale himselfe, Christ is as no Christ to him, the Gospell as no Gospell; he is as farre from comfort as if he had never preached Christ: thus *Judas* dresses good meat for others, but he (the Cooke) hath least part in it himselfe; nay, that which refreshes another, makes him sicke, and takes away his stomacke.

I cannot speake my minde at this time of this point, prooves therefore I forbear, onely it's needfull for mee to expresse my selfe more fully in this point; and then I apply, and then I end: for explication in an Auditory so profound, I have said enough, if I put you in mind of a twofold distinction; wee must make a difference betweene being tempted to dispaire, and overcome of dispaire: for temptation, it's out of question that a good man may be tempted to dispaire, as well as *Judas*: for being overcome, there be degrees to bee observed according to the acception of the word: for if wee speake at large, a man may bee said to overcome when for a season hee is foyled: if properly, a man is then said to bee overcome when hee is, first, wholly, and secondly, finally vanquished: hence wee grow to these conclusions;

First, a good man may both in some particular point, as also in the maine matter

Judas his Misery.

matter touching his owne salvation, be so foiled, that for the present *Sathan* may seeme to winne the field.

Secondly, no good man (but onely the wicked) can fully and finally overcome of despair.

Thirdly, we must know, that the difference is wide betwene having comfort, and having the sense and feeling of it: a good man may be deprived of the sense and feeling of comfort as much as any, but neither of a right use, nor possession of it; a wicked man may be free from all these.

To fall upon that I aime at; Wee may discern a three-fold difference betwene the Saints tryalls and the reprobates despaires.

The first is in their entrance into the combat; the devill comes upon the wicked as a theefe upon the drunken traveller, either hee knockes him down at the first blow, or else takes his treasure without any resistance; but the godly like a sober man suspects a theefe before hand, hath his weapons ready, stands upon his guard, and fights so long as hee can stand, hee will plead for truth, stand for the truth of heaven; cry out of these till the divell hath either gag'd him by feare, or cheated him by craft.

The second is in the very foyle, a wicked man is a meeke coward, when the divell hath bound him, hee dares not stirre, nor move an eye, nor breathe, but lies as if hee were quite dead, as indeed hee is: But contrariely a godly man, though hee be bound and taken prisoner, yet hee is sustained with a secret hope; and though in a passion hee will say, hee shall dye the divels prisoner; yet anon will correct himselfe againe, though the divell stand over him, as if hee would cut his throat in case hee stirre; yea now and then hee will sigh and steale a looke towards heaven; and give a gird to get from *Sathan*: nay though the devill hath so gild him, that now hee is made for his side, and wholly bends himselfe to plead the divells cause against God and the truth itselfe, yet is there an holy seed abiding in him, and a sparke of heaven, which will at last utter it selfe to the eye of others, though not to his feeling.

The third is in the issue and deliverance: when the divell seizes upon the reprobate, hee carries him quite away into his owne country, as wee see in *Judas*. But though hee foyle, and binde, and carry away captive the godly man, yet Christ (the Captaine of the Lords hosts) comes to his succour, and rescues him first or last: sometimes the divell is gort to the gates of death, of hell, sometimes hee hath halfe executed the prisoner ere succour comes; yet then comes comfort upon the wings of the winde, the heavenly souldiers carry the soule to heaven, which the divell had destinated to hell: thus the Lord before the foyle helpe, in the foyle sustaines; after the foyle redeemes his prisoner. But thus it is not with *Judas*, with any reprobate; the first blow smites him downe, the second makes him yeeld, the third kills him out-right: *Judas* is my warrant on the one side; *Job* should have bene on the other, if I could have stayed; but a word or two by way of application, and you are eased of mee.

Is it thus with wicked men, that they carve all the best from themselves? This may lesson in two words two sorts of men. First, cheaters, they must not please themselves (as most doe) with a seeming; but must (as all

should) labour for the power of godlinesse in their lives; hee that is wise, let him bee wise for himselfe, and hee that will have comfort in time of trouble, let him make it his owne in time of peace and truce, else, what will it avails him to comfort others and sinke himselfe, to have that for others, which himselfe hath least use of?

The second sort are Preachers, and here all of this ranke must be intreated to preach with the heart, as well as with the head; to fall to themselves, as well as carve to others; painfull study before-hand and a cleanly conveyance of matters so studied, are things which my soule can sooner reverence, than reach unto: I am so farre from disliking either studie in private, or order in publike, or from thinking those the best Sermons that are most sudden, that I have ever held it a prophaning of the Word, to handle it negligently: I know mens gifts and occasions are very different, some have more leisure to contrive, more sufficiency to put off their matter, than other some: I know also, that God will sometime abase his children in the very time of delivery, when they are best provided; that so hee might be acknowledged and sought unto, both in studie and Pulpit. And therefore when wee of the lower forme doe shew faithfulnessse to our measure, it shall bee your part to give us that acceptance that God himselfe doth. Notwithstanding all this, I have ever deemed it a most shamefull thing for a man where-soever (especially in such a place as this, where he hath so much time, so many helpes, so understanding an auditory) to lye hewing at a text as if hee would lame it, through his meere negligence, and not any naturall defect. Let men then studie as much as they will before-hand (the more the better, if Gods glory be their aime) yea and deliver it with the best art and eloquence they can, so they remember that it is the best art to conceale Art, as the Orator speakes, and the best eloquence that flowes naturally, and is not forced, (as ever a native beauty is better than a painted face.) But withall let us remember what *Bernard* saith (if that booke *De conscientia* be his) that all bookes are written to informe and amend this one booke of the Conscience; all our reading, hearing, preaching, learning, must meete in this point; our aime in all must bee our owne and others reformation: therefore must wee read, studie, preach, that our lives may be amended; all must be referred to action, wee must not dwell in the porch of speculation; what then wee read from others, let us make it our owne for practise, and when wee be to preach, let us draw our matter deeper than the head, and fetch it further than from a booke; let us speake out of our owne feeling, and from our owne experience. Like good Physicians, let us first practise upon our selves; and like kinde nurses feed our hearers with that wee have eaten and made our owne; then shall our hearers hearts answer ours, as one Spring doth another, and that shall they feele in their soules, which comes feelingly and heartily from ours; then againe shall wee have so many arguments of comfort to our selves, as wee have framed to others, and reape with others, that which wee have sowne to others; whereas otherwise, if wee take all upon trust from other men, and have not grace to preach to our owne hearts in secret, before we come in publike, we may (perchance) speake plausibly, but not powerfully, or if to others edifying, yet to our owne no great

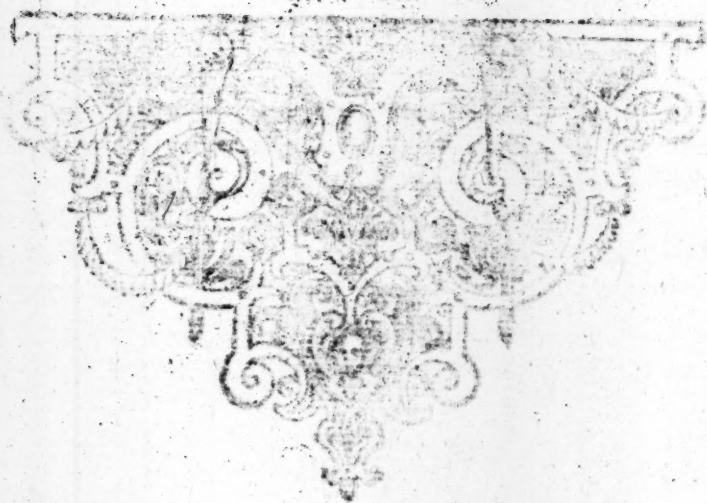
great comfort. But after a fine diſcourſe of patience, wee ſhall bee ſtill forward, of humilitie wee ſhall be ſtill proud, of covetouſneſſe ſtill worldly, of the mercies of God ſtill comfortleſſe: Oh then let heart, and tongue, and life agree together as they ſhould in Chriſts Miniſters, as *Jerome* ſpeakes, and let us with *Saint Paul* club downe our owne bodies, leſt when we have preacht to others, wee our ſelves be reproveable.

Ad Nepotia.

Now the ever-blessed God which hath given us to heare, give us alſo to obey his holy Word; Lord heale us of the faults reprov'd in us, helpe us to doe the duties laid before us; make us conſcionable in our dealings with men, carefull to keepe our peace with thee, wiſe to ſave our owne ſoules, through Chriſt our onely Saviour: To whom, &c.

FINIS.



[illegible]

SAINT PAULS
EXERCISE.

A
SERMON PREACHED
IN THE UNIVERSITIE
OF OXFORD:

By ROBERT HARRIS *Pastour of Hanwell*
Bachelor in Divinity.

The second Sermon.



LONDON,
Printed by Robert Young for John Bartlet, and are to be sold at
his shop, at the Signe of the gilt Cup in Goldsmiths-Row
in CHEAPSIDE. 1634.

SAINT SAUVEUR
EXERCISES

FOR THE USE OF
THE YOUTH OF THE
SAINT SAUVEUR

BY THE
REV. FATHER
JOHN BAPTISTE

OF THE
SAINT SAUVEUR

PARIS

1789

Printed by
the Author
at the
SAINT SAUVEUR

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SAINT PAULS EXERCISE.

ACTS 24. 16.

And herein doe I exercise my selfe, to have alwayes a conscience void of offence, toward God and toward men.



IN this Chapter wee have a very great tryall: the sitting is at one of the *Cæsaria's*; the Judge, (under *Claudius Felix*; the Emperours Advocate, *Tertullus*; Plaintiffes, the Jewes; Defendant, *S. Paul*; the Enditement, schisme and here sit; the evidence, thousands of testimonies. The Defendant is now upon his answer, who having heard the Lawyers set starch speech, tenders the Judge an abridgement of his faith before, of his life here.

And here (for time denies discourse) is considerable an act, termed *Exercise*: the subject of it, *Pauls selfe*: the object of it, *Pauls conscience*: the end of it, *void of offence*, and that *at all times*, in all points; *towards God*, in the first; *towards man*, in the second Table.

In the Attornies speech you cannot see matter for words; in *Saint Pauls*, scarce words for matter: every terme is stuff, if wee had time; but generalls once observed, particulars shall be saluted as wee passe.

Thus much you already see, That there is no cause so bad, but some will plead it; no man so good; but some will slander him; no case so cleare; but some will question it; nothing so false; but some will sweare it. Judges then had need to doe as their ancients did; first sacrifice, then sentence; and to be as *David* was, wise like an Angell of God.

Thus the Context: for the Text, this abridgement must yet be abridged, and all shut up in this one conclusion: Every man must chiefly looke to this, that his conscience be not offended: men, be they pleased or not pleased, conscience

So Melanhus of Diogenes his Tragedy. Plu.

Yd. Canabon in Suet. lib. 2.

DoEr.
I. Propoun.

conscience must not be displeased. This is the maine: and for our briefer dispatch of this point, this order will be taken: first, the termes must be unfolded, next, the proposition confirmed, and then applied.

My comming hither was to satisfie others, not my selfe; being come, my care shall bee to satisfie my selfe (in point of conscience) not others: for the wife, I am secure in their loves; for the countrey, I am much grieved that I have not learned enough to be plaine enough, in that explication which wee now set upon.

2. *Exponnd.*

In Saint Pauls Action and our proposition, three things come to be considered; The Subject, Object, End.

For the first, no more but this: Wee inferre from Pauls Exercise, each mans dutie: because this *quatenus*, and respect of his reaches to all. It is true, hee was a Preacher, but hee is not now considered as a Preacher, but as a man; and in my Text, his life is mentioned, not his faith, or function.

For the second it is [Conscience] a word of great latitude and infinite dispute: It is taken sometime properly, sometime generally; if we will speake distinctly of it, wee must finde out its nature, place, office, (so wee purposely terme the *genus*, subject and finall cause of Conscience) which by order must concurre to its definition.

1.
V. Aquin. in
Sum. & in Qu.
disputat.

For the first; I take Conscience to be both a facultie, and a distinct facultie too of the soule: the Schooles reject that, others this; but besides reason, the written Word bends most that way: 1. *Tim.* 1. it is distinguished from the will: *Tit.* 1. 15. from the minde: and if wee marke it, Conscience is so farre from being one of both, or both in one, as that there is betweene them, first a jealousie, then an open faction; the other powers of the soule, taking Conscience to be but a Spie, doe what they can, first to hide themselves from it, next to deceive it, after to oppose it, and lastly to depose it: Conscience (on the other side) laboureth to hold its owne, and (till it be blinded or bribed) proceeds in its office, in despite of all oppositions, it cites all the powers of Nature, sits upon them, examines, witnesseth, judges, executes: hereof come those *abrapion* selfe-conferences, or reasonings, as S. Paul termes them, *Rom.* 2. thence those mutuall Apologies, and exceptions amongst themselves, when Conscience sits. I know the words are otherwise carried: but *per se* will hardly brooke any other byas that is set upon them.

2.

For the second; the common subject of Conscience is the reasonable soule: There is some shadow of this in a beast, as there is of reason, but it is a shadow. The proper seate is (I thinke) the highest part thereof; it is usually referred (you know) to the practicall understanding, because it is busied about actions, and drives all its workes to issue by discourse. But as that ground is too weake (for neither is every discourse Conscience, nor every act of conscience a discourse) so is that roome too straight: wee had rather therefore place conscience somewhat higher under God, but over all in man, distinct from other faculties, yet still sheathed in the body (as Daniel speakes of the whole spirit, *Dan.* 7.) and (as I thinke) is that which Origen meant by his *Pedagogus*, and others by their *genius*.

3.

The third thing is its end and office; 'tis set in man to make knowne to man

man

man, in what termes hee stands with God, thence its name; therefore fitly termed, the soules glasse, the understandings light.

Conscience therefore is a prime facultie of the reasonable soule, there set to give notice of its spirituall estate, in what termes it stands with God. Understand mee thus: The soule (I suppose) is rankt into three parts; and those into as many courts and offices: the sensitive part hath its court of Common plea's; the intellectuall, of the Kings Bench; the spirituall (so to speake) a Chancery; in this court all causes are handled, but still with speciall reference to God: here sits the Conscience as Lord Chancellor, the *Synexesis* as master of the Rolles: to this court all the powers of man owe and pay service, till the Judge be either willingly feed, or unwillingly resisted: And this of conscience strictly taken.

Now secondly, 'tis taken sometimes more generally, sometime for the whole court and proceedings of conscience, by the Fathers: sometime for the whole soule of man, either stopping to conscience, or reflecting upon it selfe: so the Hebrewes ever; you never finde that terme [conscience] with them, but [heart, spirit.] So *Job* (who most abounds with Hebraismes) *if our heart condemne us, or condemne us not.* Thus here the word may be used, though not necessarily, and (to speake popularly) *Pauls heart, soule, conscience* shall be the same thing. And thus of the second terme.

The third followeth [without offence] it is the conscience that carries the soule, as the foote the body, through all waies and weather: therefore Saint *Paul* would be as chary of this, as the traveller of that; Conscience should not be offended, lest it should offend. Conscience, as the foot (for that is the allusion) is then offended, when the welfare of it is impeached: the welfare of it stands in its fit constitution, and working, or managing of its proper actions; which as *Paul* delivers them, are;

1. Knowing.

2. Witnessing.

3. Comforting.

4. And now accidentally since the fall, accusing and tormenting. And for its constitution, it stands in cleerenesse, tendernesse, quietnesse, and when it is either so blinded or dazzeled, scared, lamed, that it cannot doe its office, then it is said to be offended.

The degrees and meanes of this offence may not (for haste) be here inserted; as time will give leave, wee will touch upon some anon: in the meane we now put together what all this while we have beene spelling, and resume our point, thus explained.

Every Christian must be carefully watchfull, that his soule, spirit, or conscience be no way grieved by sinnes. And this for explication: for the time, enough; for the thing, too little.

Now follows the prooffe, and that is most easie: First, from Precept; Above all keepings, keepe thy heart, saith *Salomon*, *Prove. 4. 23.* Next, from example; wee have a cloud of witnesses, Prophets, Apostles, Martyrs, who would hazard themselves upon the angry Seas, Lions, Flames, rather than upon a displeased conscience. Thirdly, from Reason: First, for Gods cause wee should make much of conscience, that being his officer, and therein

standing

1. King. 3. 44.

Aug. in Psal.

Quasi voluere
se facit reſta
Conſe. Chryſ. de
reg. &c. Tom. 5.

V. Pauſan. &
Plut. de ſera
vind. & Plac-
cum in Philo
Judeo.

V. Aug. de cate-
chi. rudibns.

De ſera vin-
dilla.

Procopius de bel-
lo Gothic. lib. 1.
Plut. ubi ſupra.

V. Inſtit. Britan.

Pſal. 51.
Pſal. 90.

ſtanding the chiefeſt of his image, and mans excellencie: the perfection of man is his knowledge; the perfection of knowledge, is the knowledge thereof, which is conſcience. Secondly, for our peace ſake, Conſcience being (as *Auſtin* often) like a wife, the beſt of comforts, if good: the worſt of naughts, if bad: for firſt, deale friendly with conſcience, and it proves the beſt of friends, next God; firſt, the trueſt, that will never flatter, but make thee know thy ſelfe: ſecondly, the ſureſt, that will never ſtart, it lyes with thee, it ſits with thee, it rides with thee, it ſleepes with thee, it wakes with thee, it walkes with thee, in every place, beyond all times. Thirdly, it is the ſweeteſt friend in the world: if naturall chearfulneſſe bee ſo good a houſe-keeper to a good man, that it feaſts daily (as *Salomon* ſaith;) O then what be the banquets of conſcience ſanctified and purified! what joyes thoſe which will carry a man above ground, and make him forget the beſt of natures comforts: what comforts thoſe which will make one ſing under the whip, in the ſtocks; at the ſtake in deſpight of the fire: what the ſtrength of conſcience, that can ſooner tire the Tyrant than the Martyr: and can carry weak ſtrength (as weak as water, as it were) in triumph through a world of bonds, rods, ſwords, racks, wheelles, flames, ſtrappadoes, and whatſoever elſe: Theſe joyes be impregnable and unſpeakable indeed, this peace is unconceivable, this friend unmatched; and ſhall ſuch a one, ſo true, ſo faſt, ſo good, bee ſleighted or offended?

Secondly, offend conſcience, and it will prove as the inmoſt, ſo the utmoſt enemy. Firſt, unavoidable, doe what thou canſt thou canſt not ſhake it off; when thou goeſt it goes, when thou ſieſt it runnes; ſtill it cries and raiſes the countrey againſt thee: it meets thee in the dark, and makes thee leape; it meetes thee in the day, and makes thee quake; it meetes thee in thy dreames, and makes thee ſtart; in every corner, and makes thee thinke every buſh to be a man, every man a divell, every divell a meſſenger ſent to carry thee quicke to hell. Thou commeſt to thy chamber, there conſcience frights thee; thou commeſt to the field, there it turns thee; thou turneſt againe, it croſſes the way upon thee againe; thou turneſt, it turns; thou cryeſt, it cries; thou dareſt not call, if thou didſt, conſcience feares not company.

Secondly, unſufferable, it ſtrips one of all comforts at one time: if a ſicke ſtomacke will make one weary of chaires, beds, meates, drinkes, friends, all, Oh what will a ſicke conſcience doe!

Next, it puts one to intolerable paines, it racks the memory, and makes it runne backward twenty yeares, as *Joſeph*s brethren, and *Ariſtocrates* in *Plutarch*, yea it twinges for finnes of youth, as *Job* complains, it racks the underſtanding, and carries it forward beyond the grave, and makes it feele the very bitterneſſe of death and hell before it ſees them; it racks the phantaſie, and makes it ſee ghoſts in men, Lyons in children, as it is ſtoried of ſome; it troubles the eye, and makes a murthering *Theodericke* ſee the face of a man in the mouth of a fiſh: it troubles the eare, and makes a *Beſſan* heare the cry of murder in the chattering of birds: it racks all the ſenſes quite out of joint, and makes a *Saunders* run over Iriſh mountains out of his wits: In ſhort, it ſo oppreſſes, that it cauſes the ſweating ſoule to cry with *David*, O my bones are broken; and with *Moſes*, Who knowes the power

of

of thy wrath: And to joyne with Solomon, *A wounded conscience who can beare what man? what Angell? who under Christ?* Nay, this stroke upon the soule (separate from all sin) drew from the Lord of life those sad cries, *My God, my God, why hast thou forsaken me?* That which a thousand taunts, ten thousand racks could not have done, this one alone apprehended, and felt, wrested from him: and shall such a thing as this, so neere, so great a neighbour, be offended?

Prover 8.

Wee have done with proofes, wee now apply. Wherein first, shall we chide or weepe, to see the wickednesse of these times, and the infinite distance twixt Paul and us? *O Paul*, thou art almost alone; thou studiest conscience, we of this age craft: thou didst gage thine own, we other mens: thy care was to please conscience; we the times: thine to walke evenly before God and man, ours to serve our selves on both: thou every where wast for conscience; wee almost no where: thou wouldest see conscience take no wrong, now wit out-reasons it, wealth out-faces it, money out-buies it, might over-matches it, all under-value it.

Use 1.

Its a wonderfull thing, that so rich a Pearle should be so cheape, so rare a thing so commonly sold: surely markets are wondrous dead for conscience, every man is readier to sell than to buy, and to put off upon any rates; for six-pence a man will lye, for six-pence he will steale, for six-pence hee will sweare: yea, in some causes and Hals you may have twelve consciences for one dinner. O Conscience, keepe not silence at this, know thy place; doe thy office, cry, now thou art among Schollers, Tradesmen, Jurors, Lawyers, Patrons, Landlords, Judges; cry against those houses which discommon thee, against those shops which sell thee, those Patrons which keep thee out, those Pleaders which purse thee, those Jurors which stretch and racke thee, those Judges that disgrace and hang thee.

If any of any sort named be now within kenning, thou knowest him, goe, attach him, shake him, binde him over to Christs Assizes; if not, yet send word by these to such a one, that thou wilt have him alive or dead before thy master. As for those which doubt of Conscience, as the Cymmerians did of the Sun, and scorne all religion, as if it were but superstition; arise, O conscience, upon them, thunder, lighten, flash flames, and whole hells into their eies and hearts, till they cry, O conscience, hold thy hand.

Use 2.

As for you present, be intreated to two things: First, talke with your hearts alone, and in case conscience be angry with you once, agree, else never safe, nor field, nor towne, nor bed, nor boord, nor life, nor death, nor depth, nor grave can render you secure.

Conscience speakes not still indeed, but still it writes, and when it sees its time, 'twill read its bills; *Item*, such a time a lye, from such a man a bribe, with such a one adultery, &c. O prevent these reckonings thus; First, confesse thy debts, thy sinne, and reverse thine owne doings, with some Martyrs. Secondly, sprinkle the blood of Christ upon thy Conscience, hide thy sinne in his wounds, the onely place exempt from this officer.

O but my debts sinke me.

O but if Christ be thy surety, he can pay more than thou canst owe. O but I dare not see his face, Conscience doth so cry. Ay, but the blood of Christ

Object.

Absol.

V. G. in Reg. bon. 9.

1 Job. 1.
V. Cypria. de
can. dom.

2

speakes better than the blood of *Abel*: that cries, The blood of a Brother is shed, Vengeance: Christs, The blood of a Saviour is shed, Pardon. O but you little thinke how monstrous my finnes be. Yea, but I know that if we confesse with broken hearts, the blood of Christ shall cleanse from all sinne, and calme the Conscience, as *Jonah* did the Seas.

Secondly, be of *Pauls* minde; First, set conscience at a high price, consider what it will be worth in the day of trouble, of death, of judgement; weigh what the price of Conscience would be in hell, if men might buy their peace, and thereafter rate it; and resolve to beg, starve, burne, dye over a thousand deaths to save Consciences life.

Next, use *Pauls* meanes, looke to God, and man. For God; First (with *Paul*) we must beleve what is written; Faith and Conscience are embarked in the same ship, 1. *Tim.* 1. 5. & 3. 9. Heresie is a selfe-condemning sinne. Secondly, we must professe what is beleaved; concealements, and equivocations before a Judge, will shake for the time, a *Bilney* or *Cranmer*; but will make a *Spyra* or *Hoffmeister* to roare. Thirdly, wee must practise whats professed: conscience cannot abide either halving or halting.

V. Preface to
Diasius hls
story.

Secondly, for man; if wee have given our voice or hand against the innocent (with *Saint Paul*) we must retract it, and though wee have wronged a Martyr (as hee *Saint Stephen*) repentance will procure a pardon. Secondly, hereafter our life (with his) must bee, first, faire; secondly, fruitfull: and when wee thus procure things honest before God and man, man cannot, conscience must not, God will not once condemne us. This the generall.

use 3.

Now we have some speciall errands yet to deliver; First, to you of lower ranke; Doe you stand in the face of judgement this day, with *Pauls* conscience. In private, you would seeme sicke of the Country; you sigh at miscarriages, that the common horse is no better saddled; make good these private whisperings by publike verdicts and enditements, else I shall hold you slanderers. You know your charge: is any thing amisse in waies, fields, townes, tenants, landlords, Recusants, officers of any sort? now speake, now commence it, spare none. What? Shall I endite my friend? No, nor foe neither unlesse conscience bind thee; if, present him what ever he be. What, a neighbour? a neighbour, a kinsman? a kinsman, a Justice? a Justice, my Landlord? thy Landlord. Nay, Ile rather lose my Issues. O basenesse! what said the heathen to such a dastard? Is not he afraid to appeare in a bad cause? and fearest thou in a good? And againe, if thou thus feare a lampe, how wilt thou stand before the Sun? Ay, but I dwell in his house: What then? resolve as the Cantabrians to *Augustus*, Though my house and land be yours, yet whilst I breath, I will be none but mine owne, and Gods. But I cannot live without him. But thou canst die without him: and 'tis better to die a thousand deaths, than to stab one conscience. No more to you but *Elisba's* farewell to *Naaman*, who had the like thorn in his foot; What ever becomes of your places or estates, so walke, so goe, as may be for your peace: for so I thinke the words may truly be read, the original having > not 2: though these I grant be oft confounded.

Zeno in Plot. of
basiffulness.

Demosth.

Plot. ubi supra.

2

Next, to you of higher ranke I have a double suit; First that you will have

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have some mercy on other mens Consciences, next, on your owne. For the first, my meaning is not to plead for the conscience of any, either Familist, or Separatist, least of all for *Hanno's* faction, which will not be tamed (I mean the Papists); these cry out (I know) of many lawes, of bloody lawes, bloody Judges, bloody Preachers, bloody proceedings against poore consciences. But what (I wonder) hath ignorance, idolatry, wilfulnesse, treachery to doe with Conscience? Had I time, I thinke I could prove, that Popery hath been the sorest enemy that ever Conscience met withall in the Christian world: whether doctrines, or dispensations, or medicines, or practises be considered. But howsoever, an erroneous conscience ever bindes. So *Bellarmino* delivers it as an axiom; but as good, if not better Schollars than *Bellarmino* will not be so generall, so confident: they distinguish, and indeed, needs must; I cannot now dispute: for our purpose this may suffice.

First, ignorance is not conscience, which ever implies science.

Secondly, Conscience hath no power to bind of it selfe, but what it derives from some Word; and where the Word binds mee (for the purpose) to come to Church, Conscience cannot binde to the contrary.

Thirdly, there is no Word that makes Conscience the rule of faith, and life simply, but as it is well informed. It is somewhat that's said in the Schooles, an erroneous Conscience may suffice to sinne, but not to vertue; and well it may be, that it may entangle like a common Barretor, but in proper speech it cannot binde, especially when a third way lyes open, and wilfulnesse will not take it, as it is in some Recusants. Touching these, I wish they might be first privately convinced, next, publickly compelled *ad media fidei*, & so leaving them, I come to those of whom I was speaking amongst our selves. There be of *Pauls* faith, who have not *Pauls* Conscience; some so wicked, that for a need they le sweare that their friend or foe was at Rome and *Interamna*, both at once: some so weake, that for a great *Claudius* they le first dreame, and then sweare their dreames bee true. Of these (if knowne) the one sort would be affrighted from an oath, the other heartened to performances. Let it bee Antichrists sinne, to sit even in this walking temple also (Conscience) and so to terrifie men, that they dare not live, nay dye (as it is said of one) without leave. Doe not any of you menace before hand, or frowne after, when a Juror, witnesse, constable, officer, hath said or done but conscience: if hee doe, Conscience marke him, frowne upon him, pursue him as fiercely as he doth his poore brother cruelly.

Lastly (with *S. Paul*) be favourable to your owne consciences. And here, as you must keep the Philosophers diet, to fast from sin, so chiefly from these three; first, from sinning against your places of trust; secondly, against your oathes taken: thirdly, against humanity, especially a multitude: all which being against the lawes of the land, of nations, of nature, of God, cannot chuse but be most wrongfull to conscience. And here is that which toucheth all our freeholds: I will begin at home, lest I seeme partiall. First, *Tutors*, you have a great charge, and withall a great advantage, a whole parish, lordship, country, dioces contracted into a few youths; keep a good conscience towards God & man in discharging your trust, & fitting your charge for both.

V. Epistle of
English per-
secutions.

V. Aug. Epist.

Cic. pro Milane.

Sueton. l. 6.

Throgm. in
Everards Bri-
tanno.

Secondly, we in the *Ministry* are in places of trust, the Gospel is committed to us, as to *S. Paul*; O happy wee, if wee can say after him, Wee preach not as pleasing men, but God which tries the heart: wee are men of conscience, let conscience rule and master us. Have wee charges? when they pay for their diet after a hundred a yeere, let Conscience tell us, that five a yeere in conscience will be too little. Are wee in the Pulpit? bring Conscience thither, and lose it not there; let Conscience choose the Text, pen the Sermon; and if (with *Chrysostome*) we have once beene carried with applause, now let us delight in their repenting, and our owne conscience.

Thirdly, *Patrons*, you are farre entrusted with the Churches goods, her portion lies in your hands; Landlords ye be, but not Church lords; you are but executors, nay feoffees only in trust; if you must have a fee for paying a due legacy, it is not an apocryphall competency that will stop consciences mouth: *Be not deceived* (saith *Saint Paul* in this case) *God is not mocked*; mens soules were bought with blood, they will not be sold better cheape; let not the price of blood come into your common treasury; set not soules and schollars on crying, we cannot live for want of teaching, nor we teach for want of living, this will not prove comfort one day.

Fourthly, *Lieutenants*, you be in places of trust, turn Theaters into artillery yards with *Pyrrhus*, and when you muster, make not *Joabs* muster, by halves.

Fifthly, as for you much revered and honoured *Fathers*, *Sheriffes*, *Justices*, *Judges*, besides trust, you have taken an oath for the Common good; if ever (as I trust ever) you make conscience of any thing, you will of an oath; good *Fathers*, make Conscience Porter at all your gates, let none come in or out without this Porters leave: let Conscience lead you thorow all chambers to the hall, and tell you, these roomes were built, these commons ordained, these places given to the poore, to the honest, to the learned, not to sonnes of worship, of honour, not: I know you are importuned with letters, but would you send Conscience to the Court with a supplication, I doubt not but that you should receive that order that *Antiochus* once made, That if Letters came from him or his Nobles, to the prejudice of the Common good, his subjects should pocket them as unwittingly written.

Sixtly, as for you that now are, and others that hereafter shall be *Sheriffes*, I beseech you know your place; your oath; looke to under-officers, that they abuse not poore men with exactions, and executions; the country with taleffes, and other exorbitances; looke to yonder Castle (your charge for the time) see what order is there kept, which corrupts (if fame lye not) more than it corrects: looke upon those poore soules which usually be as unfit to dye as to live, for want of instruction; and let Conscience perswade you to take some publike and settled course for them amongst your selves.

Seventhly, and touching you (much honoured *Justices* and *Gentlemen*) no more but so, till I come to a *Judges* duty: you are sworne men, I beseech you peruse your oath; and if you heed not a *Plutarch* or a *Plinie*, which cry shame upon those Magistrates that will sit by the fire, or be in the field with reapers, when they should bee on the bench, and cast more to end the Sessions,

Gal. 6.

Plut. in Apoph.
the g. saith it
was Antigonus.

Sessions, than to amend faults; yet feare that double canon which Gods word discharges upon the negligent, Curse yee Meroth, which will not come to helpe the Lord against the mighty; and cursed be he that doth the worke of the Lord negligently, and with-holds the sword:

Judg. 5.

Jer. 48.

Generally, all ye that are more publike and eminent, remember you are christians, you are men: say as good *Nehemiah* touching your poore tenants, brethren, underlings, they are our flesh and our brethren; if you stiffen your selves against their cries, when they lie at your foot, as *Joseph* at his brethrens, O brother *Judab*, help; why, brother *Levi*; why, brother *Zebulun*, all or some pittie me: know that a time shall come, when Conscience shall cry upon you, and you upon God; but all in vaine.

Neb. 5.

Eightly, I end with you, Reverend *Judges*: God speaks Law by you, Conscience by us; in both hee, and he alone must be acknowledged. Your persons I neither know, nor touch; with your Conscience my businesse is this, To mind them, that they mind you of, first, your places, and secondly, your oaths.

For the first, your place (in summe) is very publike, and your reverend selves must be wholly publike; you eat not your owne bread, possesse not your owne seat, swallow not your own ayre; you may not here know your own friend, owne your owne words, thoughts, breath, but lose your selves in the common cause, as rivers their names in the maine ocean. Particularly, the Lord honours you with these titles: First you are termed *Shields*, your place is to stand betweene God and the people; and by timely censuring knowne sinnes, and sacrificing for unknown, to keepe publike plagues and the land apart; your office is to pluck the spoile out of the teeth of the mighty, as *Job* did; and to bestride your poore brother (as yong *Scipio* did his father) when he is stricken downe. Alas, justice will fall in the streets, and sfound at the barre, if you doe not support her, a poore man cannot be a constant Tearer, and retaine halfe a dozen Lawyers at once: hee can buy beggery with as litle cost, and lesse paines at home, and therefore heeds his people; Husband (saith the wife) father (saith the child) let all goe, let us live together though we starve together: did you but see the teares that are shed in some families at the beginning and ending of tearmes, by occasion of tedious suits, your hearts would bleed. Next, you are termed *Heires of restraints*; stand for your inheritance, and (what you may) restraine multitudes of suits, delaies in suites; frowne upon those Athenians, who will never heare of peace, till they be (as he said) clothed with blacke; upon those quarrelling Ammonites, that rake amongst the moths (as one speaks) for a tittle that was rotten three hundred yeeres before: frown upon those *Tertullusses*, who care not what the cause be, so the fee be good: frowne upon the drunkards, swearers, and other Belialists of this age, and botches of the state; and as your place is (*Judg. 18.*) put them to shame.

Hof. 4. 18.

Psal. 47.

Deut. 31.

Judg. 18. 7.

Judg. 11.

Thirdly, you are called *Healers*: would God you would go to the quicke, and heale our breaches in the causes thereof. The Country is sicke of superstition, idlenesse, uncleannesse, thefts, and the like: but whence the disease? that would bee thought upon: the idle is whipt, but who sets him on worke: the uncleane servant is punished, but who pitties him for marriage?

2/ty. 3.

marriage? the ignorant is censured, but who teaches him? the wanderer is paid for roaving, but who puld downe his house? poore men indited for eating of sheepe, but who indites sheepe for eating of men: the law takes order for all (you will say.) We read it enacted, would we could see it executed.

Next, as you must begin at the cause, so proceed in order: heale the greatest breaches. Ile name but one in the state, two in the church; and I would you were as able, as I presume you willing to make them up.

V. Sir W. Ral.
history.

The first is a decay, not of husbandry, but of husbandmen: 'twas once the saying, that the Husbandry and Yeomanry of England were the freest men in the world: but if all paiments and employments bee rolled upon them, whil't Landlords encroach and Usurers goe sole-free, the whole body will be leane, when the belly is so lanke.

For the *Church*, there be two maimes, which would my blood could cure. The first is, the misplacing of Church-livings: which once made improper, run too often into Papists hands, who have wit enough to defeat law, and to present a Clerke that is blinde and poore enough. The second is, the paring of other Church livings. Men may speake their pleasure of the pride and idlenesse of the Clergie (neither of which, where either is found, shall by me be defended) but this I am sure of, by reason that now and then (it is but now and then) a piece of gold is put into my hands to give a Scholler: some men, who can be charged with neither, have scarce any bookes in the study, any bread in the cubbord: and (that which is worse) there is scarce a countrey Preacher that hereafter will breed his childe a Scholler; partly because he cannot, poverty it selfe is now so deare: partly because he sees no living can be had without the losse of two the dearest things, liberty and conscience. The world hath found a remedy to helpe all this: first, let them not marry: secondly, let them teach schoole. Heare O ye heavens, and blush at these answers: that which is granted (to wit, maintenance and marriage) to every painefull Tailor, Tapster, Cobler, that's denied to Christs Ambassador, because he is an Ambassador: hee must not live, unlesse hee will piece two such callings together as will break a backe of Steele.

Fourthly, you are termed *Fathers*: direct you must, correct you may, but all in love. A heathen man could say, that mercy must be shewen to a beaust in his death, much more to a man in a Christian state. 'Tis true, when God bids slay, 'tis not mercy but hypocrisie to spare; but yet mercy must be in the heart, when justice is in the hand, and a Judge must smite a sinner, as *Joshua* did *Achan*, as a father his child, with a weeping eye and feeling heart.

Chrysost. in act.
24.
Psal. 82.

Lastly, you are termed *gods*, God hath set you in his chaire, lent you his name; and when wee come to the Hall, wee come to see and heare the Lord in you: Oh remember whose person you sustaine, so walke that you may honour him and your selves both in one. When the rude souldiers saw the Senators at Rome sit gravely in their Robes, they held them gods: but so soone as one grew waspish, and discovered himselfe, they tooke them for men, despised, spoyled them. It will be so with all Magistrates, so long as they hold themselves to gravity, justice, equity, they will bee honoured as gods; but if once they discover the feares, passions, partialities of men, they grow into contempt even with their friends, as *Tacitus* notes of *Tibe-*

rius his flatterers : mans heart knowes not how to reverence any thing but Gods image ; where this is darkened , mens tongues and pens will be bold with the greatest . Thus the story speakes of *Claudius* , a very moderate and painefull Justice ; but then his wife and servants turn'd him round : of *Vespasian* , a worthy Judge , that could in judgement forget private offences ; but then he was too covetous : of *Alexander* , a great man , of great parts ; but then a kinswoman could make him partiall : and againe he was still in hast ; and if *David* himselfe give sentence , rather running than sitting , a hundred to one he miscarries in the matter of *Mephiboseth* : yea this wee see in Pilate himselfe , a man willing to have all well , but too timorous ; when once that thunderclap came , You are not *Cesars* friend , downe falls the Judge , and for the keeping of one , lost three friends , God , Conscience , and *Cesar* too . It is then a disgrace to the Judge not to sample his Lord ; but to God himselfe an infinite dishonour , when his excellencies shall be concealed , and himselfe presented to the world , a passionate , fearefull , corrupt , unright Judge .

V. Sueton. & Dion.

Plut.

It is (you know my Lords) a great sinne to bely a man in publike ; but to corrupt Gods records , to pervert his words , to make Gods mouth on the Bench to condemne the innocent , to commend the wicked , or Gods hand to act injustice , this will make Conscience cry .

Now then (O yee visible gods) receive your charge from *Jehosaphat* his mouth , *Take heed , the judgement is Gods , not mans* ; he respects no persons , receives no gifts . God is the substance , you but lines and the superficies , which move onely as the body moves them : you must receive your charge from him ; what God saith , you must say ; what he doth , you must doe ; what he abhorres , you must shun : he respects none , nor rich , nor poore , nor friend , nor foe ; no more must you : he receiveth no gift , by himselfe , nor his man *Elijah* , nor his mans man *Gehesie* , without distaste ; no more must you . Looke upon him your Judge , upon your age , (your confidence as well as *Solons* :) upon your oath , which is so strict : looke upon your Conscience , and let the peace thereof be your friend , gold , silver , all , as *Austen* speakes . And so if you doe , we proclaime another Assises , and doe you to understand for your encouragement , that if you can say with Saint *Paul* , *I labour* (still labour) *to keepe conscience* (my owne Conscience) *void of offence* , (all offence) *towards all persons , in all causes* ; you shall have *Pauls* boldnesse before men , his comfort in death , his honour after with men , ever with God , before , at , after that his Assises to be held by his Son , before two worlds of men , and millions of Angels .

2 Chron. 19. 7.

In Psal. 36.

Now , O thou who art the God of gods , and Judge of men , fasten that in our hearts , which thou hast spoken to our eares : and give
Judges , Justices , Jurors , Preachers , Tutors , all , grace
to practise what thou hast taught ; that
so having *Pauls* Conscience in life ,
wee may have *Pauls* comfort
in death , &c .

F I N I S .



SAINT PAULS CONFIDENCE:

A
SERMON PREACHED

By ROBERT HARRIS, *Bachelor in Divinity,
and Pastour of Hanwell.*

The third Sermon.



LONDON,

Printed by Robert Young for John Bartlet, and are to be sold at
his shop, at the Signe of the gilt Cup in Goldsmiths-Row
in CHEAPSIDE. 1634.



CONSTITUTION

OF THE

STATE OF

NEW YORK

IN SENATE

January 12, 1891

REPORT

OF THE

COMMISSIONERS

OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION

PASSED BY THE SENATE

APRIL 1, 1891



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TO THE PRINTER:

This Appendix.

SIR:



Have perused your printed papers, and (besides the correcting of your escapes) I judge it fit to expresse my selfe more fully in a passage or two, where brevity hath brought forth obscurity. First, where speech is had of Papists and Popery (pag. 27.) I understand (by Popery) that Systeme and Fardell of private opinions, which the court of Rome hath foisted in successively, and contrived into Canons, in their last Councell at Trent. Secondly, by Papists I meane such, as wholly depend upon the All-sufficiency, inerrancy, and such other transcendencies of the Pope, or Bishop of Rome. As for such (in every Century) as first lived according to their knowledge; secondly, knew according to their meanes: thirdly, enjoyed and improved the meanes, so farre as to hold fast the foundation, I reckon them ours, notwithstanding they were sun-burnt, tanned, yea and somewhat tackt with private opinions. I will not undertake to define what is so meereley fundamentall, and absolutely necessary to salvation, as that without it there is no hope: thus much I am sure of, first, that fundamentals are fewer than many of both sides make them: secondly, that every leane-too and superstruction doth not rage the foundation: and thirdly, I am perswaded that many, who did and do live in Popish places and times, never understood (much lesse approved) divers mysteries of Popery.

These (I say) I reckon ours, and my speech is onely of (Papists) that is of such, as leaving the old rule (the written Word) put themselves wholly into the hands of a weak man, who (confessedly) is apt to reele, unlesse his Chaire hold him up.

Secondly, touching the power of erroneous Conscience, every man knowes (who hath lookt into Schoole Disputes) how vast the Question is: for my purpose, this is sufficient. First, my speech is of the binding power

See my Lord of Armb.

Which was done at Trent. Vid. Epist. Cicer.

Pag: 27.

Vide Azor. In-
stitut.

power of Conscience. Secondly, its one thing to say, that erroneous conscience bindes, another to say, that a man may go against his erring conscience, as Pefantius delivers it in 1.2. Tho. Q. 19. Disput. 3. The Schoole-men (who are more witty in tying than happy in untying knots) perplex the Question with distinctions, betwixt ligare & obligare, error vincible and invincible, &c. and I know not what. All that can be made of it is this: First, Error cannot binde (as they expound binding, that is, so bind, that I must follow it) it may perplexe, or if you will call it binding, it binds to depose and correct its error. Secondly, to suspend and forbear action, where there is no necessity of doing, or where there is, it bindes to learne and to receive satisfaction: to speake it more roundly, it may binde to the negative, not to the affirmative. So binde, that it may be a sinne to oppose it; not so, as that it shall be a vertue to follow it, which is my meaning, when I say, it suffices to vice, not to vertue. There be many notable Questions incident to this dispute, as when and how farre I must suspend, and heed scruples, and the like, which will not comply with an Appendix, and therefore I forbear.

As for that taxation of partiality touched, pag. 30. I fault onely private Assessors, who many times set the saddle upon the wrong horse: and to make an end, whatsoever I have or shall publish, I subject to censure and acknowledge to be mine, no further than it's truth.



SAINT PAULS CONFIDENCE.

ACTS. 24. 16.

And herein doe I exercise my selfe to have alwaies a Conscience voyd of offence toward God, and toward men.



He words read were uttered by *Paul*; the place where, was first *Cæsaria*; secondly, the judgment hall: the time when, when *Tertullus* the Orator had made a bitter invective against him; the manner how, by way of Apologie and Defence, being deeply slandered. The order of them is thus: First, he wipes away the Lawyers aspersions in particular: Secondly, gives account of his life in the generall. And here (for here lyes our businesse at this time) he doth two things; first, he gives us a summe of his faith, *vers. 14, 15.* secondly, of his life, *vers. 16.* In point of faith and profession *Paul* and wee agree, in life and practice wee are farre wide; and therefore we will dwell upon that this houre. This verse then contains the brieft and map of *Pauls* life, where first pore his action [*exercise*]. Secondly, the subject of it, [*Pauls* selfe]. Thirdly, the object of it, [*his conscience*]. Fourthly, the end of it, to have it [*void of offence*] in all cases, towards all persons.

For the first, *Paul* doth as *Salomon* bids him, for his bones to worke, and all his strength: time hee neither idles nor sleights, but uses both diligence, skill, and constancie together; for all these are wrapt up in this word.

For the second, hee thought it best husbandrie to till his owne ground, best policie to be wise for himselfe, and to keepe home; and therefore hee takes himselfe to taske, and becomes his owne Physician.

And in the third place, because hee as good doe nothing as nothing to the purpose, he makes choice of a good subject to worke upon [*Conscience*]. *Conscience* is a thing much talked of, but little known, and yet lesse practised than understood. I meane not a schoole Lecture, or Philosophicall discourse;

yet must I expound my Text. *Conscience* is considered two wayes; one way by Philosophers, another way by Divines. Philosophy and naturall learning bring us thus farre acquainted with the nature of *Conscience*: i. the Masters hereof (for the most part of them) make the soule a building consisting of many roomes, some higher, some lower; whereof the highest is the understanding. This understanding is either speculative, containing some generall notions and principles of truth: or practically, containing the like principles & axiomes of good things: for at the first there were (nay still there are) some generall principles, belonging partly to knowledge, partly to practice, left in the soule of man. Now to this latter belongs (in their judgment) *Conscience*, whose office is to reason and discourse; and therefore belongs to the understanding: And its work lyes about that which is good or bad, at least doable; and therefore belongs to that part or respect of the understanding which is termed practically.

In this there is considerable, first, the nature: secondly, the working of *Conscience*. The nature, so they conceit of it, as of a naturall facultie in the understanding onely or chiefly. For the working, it accomplishes its owne operations, and drives them to an issue by discourse, thus; That which I would not have done to mee, I must not doe to others: I would not have wrong done to mee, therefore, &c. This conclusion is a conclusion of *Conscience*; and for the premisses they have in their distinct discourses severall termes; but of them enough.

Secondly, for Divines, we may distinguish them into two formes: i. some are pen-men of holy Writ, some only of private books. These latter are not so attentive to the terme as to the thing: and therefore they call sometimes the power of so reasoning, sometimes the whole reason and syllogisme, sometimes each proposition apart, sometime the effect and consequent following such an application & conclusion, by the name of *Conscience*. But now come to the inspired Prophets and Apostles, and there the word is used (as other words of like nature in like cases are) two wayes; first, more strictly and properly, when it is joynd with other faculties of the soule, as *Tu. 1. 15. 1. Tim. 1. 5.* In the first it is differenced from the minde, in the latter from the will. Secondly, more largely, when 'tis put alone; and so it stands for the whole heart, soule and spirit, working inwardly upon it selfe by way of reflexe. So the Hebrewes generally spake, making heart, spirit, soule, conscience, all one, especially the two former. So *John* speaks in his first Epistle. Thus the word is here used, being referred both to God and man. *Pauls* conscience, heart, and spirit, sound one and the same thing in this place; the difference at the most is but in the manner of considering.

Well, what would *Paul* with his *Conscience*: hee would have it void of offence: hee would goe on end in the wayes of God, without halting, without stumbling; for that's his allusion. A wise Traveller, in a rough way, is loth to offend his foot, lest that offend him: *Paul* is the same for his *Conscience*, by no meanes would hee wound that, lest that should wound him. Hence his study to keepe his *Conscience* void of offence: Offence I say, first passive: whereby his spirit might be grieved; secondly, active: whereby his spirit might grieve either himselfe or others unreasonably. This was his study, and thus

Cic. pro.
Cluen. dixit
conscientiam
meam innotam,
&c.

this inoffensive and straight hee would be with all persons [*God and man*] so that his conscience should not be upon him for faltring with either, and (in all cases, by all meanes, or at all times) as his words may indifferently bee construed. Thus lived *Paul* at last, who was so wild at first: why should we dispaire, having the same Chirurgian: but of the words so much. Now for Instructions: your selves see many, let mee commend the maine unto you, and binde up all in this one.

Doe. Christians must have a speciall care of themselves, that they doe not in any thing offend their owne consciences. To keepe the Conscience from offence and hurt, must be the taske of every Saint. Looke how charie a proud woman is of her beautie, a wise man of his eye, a weake man of his stomacke; so (and much more than so) should a Christian man be carefull of his conscience, of his heart. Will you precept for this? *Salomon* speaks home, *Prov. 4. 23. Above all watchings watch the heart, &c.* That's the tower that commands, and conscience is one of the jewels that's there lodged. Will you example? One *Paul* is sufficient: He was once averse enough, but after conversion (in point of faith) hee was all for Christ, (in point of life) all for conscience, *Act. 23. 1. Heb. 13. 18.* Will you reasons? There are enow both for the one and the other, namely, for heeding the conscience first; and each man his own next. For the first, we will out of many cull but two reasons.

Reas. 1. Give the conscience content and rest, and it will pay thee an hundred fold, and prove to thee (next to God its Master) the greatest friend in the world: the truest friend: whereas others are sometimes too short in reproofes, sometimes in comforts mutter, and will not speak out, but thinke more than they le say, and say more to others than to thy face; this friend conscience (if thou deale friendly with it) will deale friendly with thee. This will round thee in the eare, and say, This is well, however it be taken; and therefore be not discouraged: this is naught, however applauded or painted; it is starke staring naught, pride, hypocrisie, &c. therefore amend. Ah (brethren!) as no friend lyes so neere us, and can sound us so well as conscience, so none will deale so plainly with us, if we do not offend it.

Secondly, Conscience is the fastest friend in the world. Others goe and come, and stand as farre off, now at hand, now I know not where; but conscience is no flatterer, its never from our sides, out of our bosomes: it rides with us, it sits with us, it lyes with us, it sleepes, it wakes with us: and as it can say much from God and of us, so it will if not offended.

Thirdly, the sweetest friend in the world. A good cheerfull heart (saith *Salomon*) is a continuall feast. Oh then a satisfied and pacified conscience, what is that? What joyes be those which will carry a man out of the earth, and make him say, Though I have wife, children, friends, wealth, house, health, ease, honour, &c. after my owne heart, yet these are nothing to my contentments within? What joyes are those that will make one sing under the whip, at the stake, in the flames? Oh Conscience, thou hast a speciall gift in comforting, that canst make the patient laugh, when the spectators weep; and carry fraile flesh singing and rejoycing through a world of bonds, rods, swords, rakes, wheelles, flames, strappado's: these joyes be strong unspeakable indeed; this peace passing mans understanding, &c. *Phil. 4.*

Fourthly, the surest friend in the world. Ot her friends love not to come to a sicke mans bed side, or if so, they cannot abide to heare his groanes, to see a dead man, at the most they can but follow one to the grave; but Conscience will make ones bed in sicknesse, and cause him to lye the softer; will stand by him when he groanes, and do him comfort; will hearten him upon death, when its comming; and say, *Thy Redeemer liveth*: will whisper to him when departing; and say, *Thy warfare is accomplished*: will lodge the body in grave as in a bed; manne the soule to heaven, and make him able to looke God in the face without any terrour: So fast a friend is this, that when riches, husband, parents, friends, breath, life; nay patience, hope, faith, have left us, in some measure, this will not leave us. And would not such a friend, a friend so true, firme, kind, sure, be much made of? shall such a one be offended?

Reas. 2. The Conscience offended becomes the forest enemy. The greatest friends are bitterest foes when once divided: no warres to civill, to domesticall warres. The neerer the worse: and the Conscience is neere; and therefore (if an enemy) the heaviest.

For this enemy is, first unavoidable. Others may bee kept off with strength, or put off with skill: but so will not conscience; no barres, no bolts, no bulwarkes, can keepe that from thy table, thy bed. *Dan. 5. 5. Belsazzars* may sooner keepe out ten thousand Medes, than one conscience: That will passe through all his officers to his Presence: and in the face of his Nobles and Concubines arrest him, and shake him in despite of his securitie. Nor will this watchfull Officer be bob'd with a bundle of distinctions & evasions. When God sets it on worke, it marcheth furiously like *Jehu*, and will take thee up with his answer, *what peace, so long as thy whoredome and sins remaine*. As there's no respondent like conscience, so no objecter like to that. A man may make a shift with a wrangling Sophister, with the divell himself, better than with his Conscience. For no divell knows that by mee, which I doe by my selfe: And the conscience shall have hearing, when the divell shall not; for conscience is the Kings Sollicitor, and speaks for the great King.

Secondly, this enemy is unsufferable: it strips us at one stroke of all other comfort. A sicke stomacke makes one weary of his bed, chaire, chamber, house, meates, drinke; yea, that meate that before much pleased, now increaseth his sicknesse: So doth a sicke conscience; it takes away the relish of all naturall comforts, of all spirituall exercises and ordinances; and makes one a burthen and terrour to himself. Secondly, it fills one full of horrors and unhappinesse. *A wounded spirit who can beare?* the Stone, Gout, Strangurie, who can beare? Yes, &c. But when the pillars are shaken, when that which should beare up all is wounded; when the heavens fight against a man, and a poore creature must wrestle with infinite justice, power, &c. Oh how hard is this? The wrath of a King is terrible, the rage of Seas, of Fires, of Lyons; but still here is creature against creature, weak to weak: but who knowes the power of Gods anger? *Psalm. 90.* Who can stand before that consuming fire? not men, not mountaines, not Angels. The terrours of God and anguish of spirit casts the divell himselfe into a frenzie, and makes him mad; nay, a wounded spirit made the Heire of all things, utter his griefes in these sad termes, [*My God, my God, &c.*] That which a thousand mocks,

ten thousand prisons and persecutions could not have done; this one alone, when nothing else ailed him, was able to effect: and therefore good reason have wee to guard this part, and to give our spirits no occasion of griefe. And for the first these Reasons shall serve the turne.

Now touching the second. Every man must keepe his owne vine, and please his owne conscience. Why? Hold still whilest I poure in these Reasons, because I am in haste. First, 'tis fit that every one should be best seene in his own booke: and 'tis a thousand pitties, that in this bookish age, this book of Conscience is least studied. Secondly, this is a mear-stone that divides the Christian and the Hypocrite. The hypocrites knowledge runs outward and fromward, the Christians looks inward and reflects upon it selfe; the ones is science, the others conscience; the one loves to bee doing with other mens consciences, the other with his own. Thirdly, here's the triall of a mans wisdom. *Hee that's wise (saith Salomon) will be wise for himselfe; and, The righteous hath care of his owne soule.* Fourthly, this watching at home, keeps out pride, judging in businesses abroad, makes one quiet with others, tame in himselfe, low and base before God in his owne eyes. But we must away. Fifthly, he will be a sorry Physitian to others that hath never practised upon himselfe in this kinde, &c.

Use 1. Here's matter of complaint and chiding. I told you at first, that we are of Pauls Faith, not of his Life. 'Tis true in this sense: Paul professed the truth of Christ, so doe we; he called upon Gods Name, so we; he gave assent to the Word written, so we; he apprehended a life to come and resurrection; so we: But now Paul dwells not in protestations and speculations; but hee comes to practice, to conscience: here we leave him. In this age conscience is used as love is: Wee spend all in words, and send it away in complements; we keep none our selves. We have our exercises now, but they are exercises of bodie, of estate, of wit, of memory, of learning; they be not exercises of conscience. No sooner can you name the thing before some kinde of Schollers, but they are presently disputing, What thinke you? Is Conscience an act, an habit, or a facultie, or the whole soule, with its eyes inward? or what is it? They spend the time in defining it, rather than in refining and reforming of it. Hereof comes it, that when they are sent for to a sicke patient, they be as farre to seeke, as that Physitian who hath read much, but practised nothing: and for the many; once mention conscience, and they will quickly put you by with a rude proverbe, that Conscience was hanged a great while agoe. Thus the terme is now growne odious, the thing it selfe a meere stranger. Certainly, 'tis few mens exercise to studie Conscience, their (owne) conscience. Indeepe Flyes are busie about others sores, and so is the world about others consciences. Every one now is a master, nay one man is many masters. He will sit and keepe Court in the conscience of a thousand; Lord it over his brethren, his betters; judging all callings, all professions, all consciences, but his owne. I will not spend breath upon such as barke at all good, because they would have none in the world. I wish that all the paines of some Professors were not spent in this; even in rising others consciences, rather than their owne. Religion, religion is something else than a judging of other men. After meat, the heate should repaire homeward; nor flye as

James 3. 1.

farre off from the heart and stomacke, as the body will beare it: and when wee have heard a Sermon of Conscience, we should recoile upon our selves, with, What have I done? or, What shall I do? not looke upon another, and carve all to him; much lesse flie upon them who stand as farre off us as the King hath land. Oh men unwise, who are more troubled with others diseases than their owne; and more desirous of peace in their neighbours houses than at home. Well, *Paul* would have beene sorry to see his neighbour suffer shipwracke: but yet he is most chary of his owne vessell lest that should dash and receive some bruise: by no meanes would he have his conscience [offended.] But out upon such Christians as this age brings forth; feare of man, hope of gaine, love of honour, of ease, of favour, will make them runne over their conscience and all Gods mounds. Rather than the man will endure the frownes of his master, the wife of her husband, the tenant of his Landlord, hee will lie, cosin, sweare, run, ride, do any thing on the Sabbath: nay, for one pound, shilling, groat, penny, you may hire a man to gasp his conscience; so little care have men of giving it offence. But how farre stretches *Pauls* care? To all cases, to all persons. To all? To all certainly, at all times: first, towards God, secondly, towards man. [Towards God] Marke this all yee Civilians, that cry out as *Nebuchadnezzar*, *Dan. 3.* of disorder, so yee of Conscience, What Conscience, what Conscience? when you are worst your selves. A good conscience must begin with God; you neither begin nor end there. A meere carnall civill man is all for man, nothing for God: hee payes men their owne, lives quietly and fairely to the world-ward, and therefore thinkes himselfe a man of conscience. But what conscience is in this, to deale well with the subject and not with the Prince? What conscience in breaking the first article of agreement betweene God and man, which is, to know him? What conscience to dwell in Gods house, and pay him no rent; to enter into bonds, and never thinke of payment; to smite God with oathes for mans offences; to steale away time from God, when hee hath given us much? Shew mee a meere carnall civill man that makes conscience of the first, second, third, or fourth Commandement; of getting knowledge; of setting up God in his house; of forbearing an oath; of keeping the Sabbath, &c. Verily, where there is no God, there can be no conscience: and such a man is without God in the world.

For the second, *Pauls* conscience reacht to men also. Let all Professors (as they will be called) note this, A good conscience begins with God, but ends in man. A conscionable man, as hee must be a professor, hearer, lover of the word, a keeper of the Sabbath, a zealous observer of the first Table: so must he be a peaceable, just, sober, free, kind, honest man, and deale squarely with all men. Thus it should be: But O times! O manners! now profession is become loathsome; and to say the truth, the behaviour of many is such, that it would make an unsettled man call into question all Profession, all Religion, all Conscience almost. Wee talke of Conscience, but where is it? who makes conscience of his words? who of his bargaines? who of his place or promise? Every man cries out of other: but who discharges his owne part? Wee have a saying in Gods booke, *Hee that provides not for his kindred is worse than an Infidell*: what cares the rich if his poore kinsman starve? We have

have

have a precept, *Husbands love your wives*: what conscience is made of this? We have a commandment, *Speake not evil of the Ruler*: We have a charge, *Do good against evil*: A charge, *Toyle not to be rich*; *Defraud not*; *Whisper not*, &c. A command, *Be rich in good workes*: *Fashion not your selves to the world*: What shall's say to these things? Is there any conscience at all? any certaintie in the world at all? any heaven; any hell? What do we meane thus to slubber over matters? If wee beleeeve nothing, meane nothing in good earnest, why do wee dissemble? why forbear we any thing? If wee bee in earnest in one commandment, why not in all? If in one thing, why not in every thing, as *Paul* was? He was still like himselfe [at all times, in all cases] wee have our reserved cases. One will be a Christian, and a man of conscience: but hee hath his infirmities, he doth not love his wife. Another will be your hearer: but he must live by his trade, and that's a mystery. A third will be your convert, so you will helpe him to above ten in the hundred: the just rate he likes not, it sounds like Usurie; but as much above as you can, with a good conscience. A fourth will give something to a Preacher, upon condition he may beare the Preachers purse, and be his Farmor. A fifth will ride with you from morning to night; so hee may hold his finger still in other mens sores. Away, Hypocrites, away, make no more profession, talke no more of it till you mean to be honest men; either shew us *Pauls* conscience, or none. If you cannot reach this here, yet you must that there, *Heb. 13. 18. Desire to live*, &c. else there is no truth in you, no comfort for you, no heed to be taken of you, downe you will when a little prest, like a hollow wall.

Secondly, all yee of *Pauls* profession, use this exercise, cease from others, begin with your selves, travell not so much for good houses, good livings, good faces, good heads, as for good consciences; seeke not so much the favour of the world, the countenance of Princes, as of your owne conscience. Here studie, here sweate, here labour to be throughout blamelesse. O the peace of a quiet and well-pleased conscience is great: the boldnes of him that hath it, is great; he eates well, sleeps well, dwels well, lives well, he is in much safetie, he can hold up his face joyfully before a world of accusers. So is not the unconscionable: Every bush is a man, every man an enemy, every leafe an executioner. A sound of feare is in his eares, and the noise of troubles makes him aske, Who can stand before a continuall burning? As for libertie, thats lost: he must not speake against others, lest they stop his mouth: hee must be a servant to every one, of whom hee would borrow a good word. For the purpose: Say a man be covetous; how must hee crouch to every one for his word? how many apologies and excuses must hee drop at every doore? whereas a good conscience concludes, I have done my best; and now let them say their worst, I will weare it as a crowne. Well then, such so many sweet things be bound up in conscience, peace, comfort, courage, libertie; esteeme it highly, and resolve with *Paul*, I had rather dye than lose my rejoycing this way. Lose it if you will not, take up his exercise, and keepe it from offence. Which that you may doe, I will shew you these things:

First, what it is to offend the conscience: Secondly, what be the degrees of this offence: Thirdly, what the meanes whereby: Fourthly, what the remedies: Fifthly, what the lets in the use of these remedies.

First,

First, to offend the Conscience is to trouble the well-fare of it. The foot is then offended when the health of it is impeached, and the exercise of it hindered, that either it cannot stirre at all, or not straightly, and with any ease. Thinke the same of Conscience: the health of it stands in three; first, in the clearenes of it: secondly, in the goodnesse of it: thirdly, in the liveliness & sensibleness of it, as 'tis in the eye. The clearenesse of it is double, one opposed to ignorance and delusion, another to hypocrisie and falsnesse. The goodnesse of it stands in the quietnes and peace of it. And thereto is opposed, first, a troubled conscience; and secondly, a benumbed conscience. The tenderesse of the Conscience, is its quicknesse in apprehending its own estate, and judging of its owne doings: whereto is opposed first, a sleepe; secondly, a dead and seared conscience. When any thing is done, or left undone, whereby the clearenesse, quietnesse or working of the Conscience is any way impeached, then conscience is offended.

V. Notes on
Prov. 18.

Secondly, the degrees of these offences are divers, as a man may more or lesse wound his foot against a stone. First, there is a tempting of the Conscience; when a man unresolved of the lawfulnessse of a thing, ventures upon it as upon meat never tryed before: Secondly, a wounding of the conscience; when a man for feare, hope, &c. doth a thing against knowledge: Thirdly, a killing of it; when hee trades in knowne finnes, of purpose to pave and brawne his Conscience.

Thirdly, the mean whereby the conscience comes to be offended is double: first, when we are wanting to it: secondly, when wrongfull to it. First, wanting, when wee do not watch and save the Conscience, as wee doe the eye from dust. Secondly, when wee doe not speedily looke to wounds, if any. If any thing breed in the eye, it may soone be lost. The Conscience is a vessell that must be washt daily (as dimme eyes bee) and that by repentance and faith.

Thirdly, when wee do not stablish the Heart and Conscience. A weake child soone stumbles, unlesse upheld; so Conscience. This must be upheld, first, by grace; secondly, by conference, &c.

Secondly, wrongfull to it; First, when wee hinder, checke, and smother the workings of it: for every thing delights in acting its own operations. Secondly, when we force sinne upon it against light of nature or grace, especially grosse finnes.

Fourthly, the Remedies: First, pacifie it; not by dawbing, &c. but by Gods meanes. In this manner the sinne offending must be reversed; as meate that will not be digested, that stickes as an arrow in the flesh, that must bee pluckt out by Repentance and Satisfaction. Secondly, Christs blood applyed, the onely salve for a sicke soule. Secondly, when reconciled, peace must be maintained. Here take these rules: First, do nothing wilfully against conscience: Secondly, nothing doubtingly when resolution may be had: Thirdly, nothing blindly: for meate unwittingly taken, may after trouble.

Fifthly, to the end that you may practice (the last thing to be done) remove first, lets; which are of two heads: first, want of will: secondly, want of skill. The first arises from three wants: first, of faith, as if the course were unprofitable: secondly, of love to God, to man, &c. thirdly, of truth and uprightnesse:

ness: we had rather be hypocrites than otherwise, &c. See all, *1. Tim. 1. 5.* Secondly, want of skill; which arises first from want of understanding the Word, secondly, want of experience: thirdly, want of exercise. &c.

Secondly, (Lets removed) in the next place, apply yourselves to all Gods meanes and medicines for the well composing, ordering, and managing of conscience, let's steare this well with greatest skill and care, sith in this vessell (Conscience) lyes all our treasure, faith, life it selfe, &c. therefore studie this, watch this, heed this, get over all difficulties, helpe faith, love, truth, use all meanes, &c. follow *Paul* at least till thou canst say with him, I desire to keep a good Conscience.

Thirdly, apology for such as stand upon Conscience. These are the worlds fooles; but 'tis no matter, they are Gods jewels and delight: and when they stand as *Paul* before the judgement seat of man, nay of God, they shall finde a good conscience a better breast-plate and buckler than a world of wealth. Onely be sure of this; 1. that 'tis conscience. There be two things in the world that looke a little like it, but are not conscience. First, custome, which breeds in blind men, Popish persons, and most unregenerate men, who have had good breeding, a kinde of trouble and regret; which is no more conscience than the aking of the stomacke when it wants its set meales. Secondly, prejudice and conceit, when a man upon some presumptions and probabilities hath pitcht upon a conclusion (either for or against a thing) and will not be removed. True conscience differs from both these: For first, that knowes its ground; secondly, that ground is some Scripture: which because it may be haply mistaken, therefore conscience is ever teachable, as willing to heare as to speak, to lay downe as to take up an opinion. Not so the other: they are violent if opposed, and every man that thinks not as they thinke, wants judgement, or truth, or both. Secondly, this conscience must be cleare towards God and man, and have both its eyes. What hath the hypocrite to doe with Conscience? A man of conscience must and usually will bee sureable and throughout orderly; though I doubt not, but that there is a partiall hypocrisie, as well as ignorance in some men at all times, and in all men, even in Saints, at sometimes. Thirdly, it must be our owne conscience, as *Paul* here speaks. And fourthly, to make an end, a good conscience must bee qualified as is heavenly wisdom (for this is a great part of it.) How is that? Saint *James* shewes it, *chap. 3. 17.* First, pure in it selfe: Secondly, peaceable towards others and it selfe: Thirdly, moderate, and not exacting extremities: Fourthly, teachable and easie to be perswaded: Fifthly, pitifull and helpfull every way. And as it must have these excellencies, so must it be void of partialitie in causes and persons, and of hypocrisie betweene God and it selfe. And hee that hath such a conscience, or labours for such with *Pauls* exercises, shall hold out his profession, and hold up his face, when a thousand others shall blast and wither.

THE
BLESSEDNESSE
OF A
SOUND SPIRIT.
A
SERMON
PREACHED

By ROBERT HARRIS, *Bachelor in Divinity,
and Pastour of Hanwell,*

The fourth Sermon.



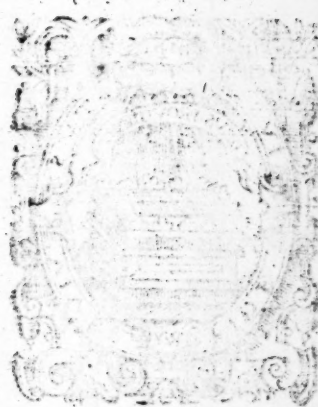
LONDON,

Printed by Robert Young for John Bartlet, and are to be sold at
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THE
BLESSEDNESS
OF A
SOUND SPIRIT.

A
SERMON
PREACHED

By ROBERT HARRIS, Minister of the Gospel
at Newbury.



Printed by Robert James, at the Little North Church in Newbury.
in the Year 1714.

THE BLESSEDNESSE OF A SOUND SPIRIT.

PROV. 18. 14.

The spirit of a man will sustaine his infirmity: but a wounded spirit who can beare?



His is a short Text, but exceeding rich; the greatest good and evill incident to a man (in this life) are matched together. And it is done of purpose, that so each might illustrate other. The commended good is first delivered in these words, [*The spirit of a man will beare out his infirmities.*]

The dissuaded evill is next subjoyned, in these words,

[*But a wounded spirit who can beare?*]

In the first, we must take notice what the thing is whereof Solomon speaks, and what it is that is affirmed of it. The thing is [*The spirit of man*] man consists of two parts, a body, and a soule; which soule sometime from its speciall seat is termed [*Heart*], sometime from its naturall office and effects, life, soule, breath; from its spirituall, is termed conscience; sometime from its causes, spirit, (being for its matter not bodily, but spirituall) and for its originall, inspired and breathed. This soule and spirit of man being sound and unwounded (for so the opposition leads us to take it) doth beare up and beare out its extremity: that is the second thing, where every word is weighty, and of great latitude. The spirit (of man) of every man (for so both Grammar and Logicke beare it here) beareth (with patience, strength, comfort, constancie, till it hath borne one quite through his wound and maladie, that which for the present the divine providence layes upon him, his present burden (which ever seemes the forest) what ever it be, by whomsoever imposed, how long soever it lye, wheresoever it light, so long as the spirits selfe remains unwounded, it will beare it, and beare it againe most manfully, this the first thing, the blessing commended, a *sound spirit*.

The misery described and dissuaded is a wounded spirit, opposed to the other: First, in its affection (it is wounded, bruised, &c.) Secondly, in its effect, it is unsufferable, it crushes a man (any man) [*who can beare it?*] That is to say, none can. For so usually (though not ever) those Rhetoricall questions must be resolved. If the question be negative (so to speake) the answer is affirmative, as in Job 31. *Is not destruction to the wicked?* The answer implied is, *Yes*. Contrarily, if the question be affirmative, as, *who can beare it?*

Subiectum, praedicatum.

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The answer is negative, *None can*. The opposition then is cleare, there is a spirit, and a spirit, comfortable, and broken; the one enables any (the poorest man) stoutly to endure any the greatest misery: the other so crushes the stoutest, that hee cannot sustaine himselfe without other pressure in the midst of all other naturall comforts and contentments.

Doctrinē.

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Expoun-
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For the first, the Doctrinē lyes before you, which is this; A comfortable spirit is unconquerable.

As none other good can match it, so no outward evill can over-match it.

There is a three-fold comfort and contentment which mans spirit is capable of. One naturall, arising from the goodnesse of mans naturall temper in body, blood, spirit, and which is that which beares the usuall name of cheerefulnesse.

A second, morall, arising from the exercise of morall vertues (especially high and heroicall vertues) which breed a kind of solace and contentment in the exercise, and worke delight.

Thirdly, spirituall, arising from the presence and sense of Gods holy Spirit curing us, helping us, and sealing up to us the everlasting love of God in Christ Jesus.

The point must be understood of this last, which excludes not the former, but eminently and vertyually includes and contains them also.

Thus then, that spirit which is supported by the spirit of God, and comforted with the true consolations of that Comforter, is invincible: mans spirit (made comfortable with spirituall comforts) is unconquerable. Indeed naturall cheerefulnesse may be overtopt with sorrow, comforts springing from a fairenesse of carriage, and freedome from staring sinnes may soone be dashed, but spirituall comforts, which grow from the apprehension of Gods love, and are grounded and built upon God, are impregnable.

3 Proved.

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Supposet.

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The heart fortified with these cannot be utterly foiled: suppose rumours and feares besiege him; the peace of God, and his peace with God, keeps him in mind and heart, as safe as if he lay in garrison, &c. *Philip. 4. 7.* He is as quiet as *Elisha in Dothan*, or *David*, when in the midst of thousands hee could sleepe and wake, and wake and sleepe againe, *Psal. 3. 5, 6.*

Suppose troubles throng in upon him as fast as upon *Job*, troubles in his estate, troubles in his house, troubles in his children, troubles in his bodie; so long as there is peace within, he can say, the Lord gave children, the Lord gave cattell, the Lord gave health, wealth, yea all he hath, and therefore with *Job* concludes, *The same hand that first gave hath now taken, and blessed be that hand, Job 1.*

Suppose hell is let loose upon him, and the Devill lets slip all his dogs at once, some barke, some bite, all chafe and persecute in all extremity; yet the comfortable spirit shrinks not: *Paul* is scoffed, he beares it, *Paul* is stocked, he beares it, whipped, he beares it, stoned, he beares it: and how I pray you? with head and shoulders? nay, with life and spirit: *In all these*, saith he, *we are conquerors, and I rejoyce in my infirmities: as afflictions abound, so consolations much more*; yea he sings: true, a *Paul* doth this, but who else? why others also, as *Acts 5. 4.*

Rom. 8.
2 Cor. 1.

Object. These are men of extraordinary spirits; but what doe ordinary Christians? why, see in *Heb. 10. 34.* They were flouted, reproached, afflicted, impoverished,

The benefits of a quiet Spirit.

31

impoverished, yet beare it; and how with joy. And *Job. 1. 1.* see how they were used, so persecuted; as they were glad to live in caves and dens of the earth, and wandered up and downe in Sheep-skins, and Goat-skins, and yet beare it, and stand it out true, but why? because they could neither will nor chuse: no, they might have been delivered upon conditions, but they would not embrace liberty and peace upon any sinfull termes; so that whether they be evils feared, or felt, evils growing from our selves, or others; a comfortable spirit receives the charge manfully, and goes under the burden cheerfully.

The Reason why such a spirit will beare his full burden cheerfully, is, because it improves all parts, chiefly Reason, and that is a strong bridle, which both checkes passion and upholds the head. It is much that the Heathens endured by the power of Reason, a Christian may doe more, because grace refines and fortifies Reason, and clears a mans sight, partly, by expelling the mists that arise from the valley of the affections, partly, by advancing Reason to a higher pitch; for Reason and Grace differ in sight as a high and low man, Grace being the taller lifts up Reason, and makes it see over those miseries, that reason of it selfe could see no end of, and hence perswades patience.

Secondly, a comfortable spirit carries with it a good conscience, confidence and boldnesse; discouragement still weakens, but a good spirit sends forth those warming graces into the whole man (that is to say, Christian courage, boldnesse, and the like) which keeps a mans head above water in all miseries.

Thirdly, a comfortable spirit hath a present remedy if any thing offend it, (as some stomackes have by vomiting) it runs to God, nor is it close and reserved (unseasonably) towards Man, and so after some meanes used, it recovers it selfe, a good word raises the spirit thus uttering it selfe, *Psa. 12. 5.*

Fourthly, a comfortable spirit is not alone, a good heart hath the Word on its side, Christ on its side, and the Spirit of God helpes, as *Rom. 8. and the joy of the Lord is strength, Nehem. 8. and the Spirit of God is a Spirit, saith Paul, of power and strength.* Wee see Satans spirit can breake thorow many bonds (as in the Gospell) benum a man in greatest torments, (as in some heretickes) how much more then shall that spirit which is accompanied with Gods Spirit, breake thorow all?

But as we must note the Reason why, so we should have noted above the extent, how farre the spirit sustaines a man: First, generally in all things touching his calling and condition, considered: First, as a man. Secondly, a civill man. Thirdly, a Christian man. More particularly, it upholds him in being, and keepes out death till it may depart with honour. The soule it selfe departs with its treasure, and passes through all pikes home to heaven, and leaves the bodie not without hope of following it in due time.

Secondly, it upholds him in liberty, though the outward man be restrained, yet the soule knowes not what captivity meanes, in despite of all encounters it will to heaven, and there bee free.

Thirdly, it upholds one in confidence, and makes him say, *Yes there is hope: &c. though he kill me, yet I will trust in him, I will not forsake my uprightness, &c.*

Reason 1.

Reason 2.

Reason 3.

Reason 4.

2 Tim. 1. 7.

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Ezra 10.
Job 13.

Psal. 4.
Psal. 63. 3.

use.

Prov. 24. 10.

Fourthly, it upholds him in cheerefulnesse: as the mother cannot but smile in the morning, if the child laugh upon her, though shee have had a tedious night with it; so Gods childe cannot but laugh under all, if God smile upon him, and pull up his feet as *Jacob* did when hee lay a dying. In Gods light hee sees light in greatest darkenesse, and the countenance of God is more to him *than corne and oyle*, yea than life it selfe: *shew us thy face and wee live*, saith the Church often, *Psal. 80.*

See first, (for humbling) whence our foiles and failings spring, not from the greatnesse of our afflictions, but from the faintnesse of our spirits: so that hence wee may inferre for our selves, what *Solomon* doth for others, *If wee faint in the day of trouble, our strength is weak*: indeed when the childe stumbles, he blames not his owne feeblenesse, but outward impediments: so wee, when in sickenesse wee fret and chafe, when in paine wee rage and cry, when in poverty wee shrink and shiver, when in persecution wee quake and tremble, when in our callings wee faint and droupe, wee doe not looke inward and observe the guile, guilt, unsettlednesse and feeblenesse of our spirits, but runne outward to the occasions, and complaine, Our sicknesse is such, as none can beare; or such paine as none can brooke; our states are incurable, our cumbrances unsufferable, and the miseries and troubles wee are put unto intolerable. Just like the sore childe, who cryes out his of shooe, when the fault is in the foote; and the sicke patient, which faults his bed, when hee should his backe. For first, what saith *Solomon*: *the spirit of man* (rightly ordered) *beares his wound*: if sicknesse bee the wound, a good spirit will beare it; if povertie, if disgrace, if imprisonment, if fire, a good spirit will goe under all. There is no gulf so deepe, but a good spirit will thorow it; no mountaine so high, but a good spirit will over it. Next, wee see *Solomons* words verified in many instances; *What wound hath not a good heart borne heretofore*: speake of poverty, some have sung under it; of paine, some have laughed at it; of imprisonment, some have rejoyced in it; of flames, some have embraced them with cheerefulnesse. Whence then is it, that where others sing, wee weepe; where others rejoyced and triumphed, wee are altogether disheartened and discouraged? Is it because our miseries and trialls are greater than others? Alas no, they must not bee brought into any comparison with other mens, with *Jobs*, *Pauls*, the Martyrs. whence then is it? Truly the distraction growes from the Inside: they were upright, we guilefull; they were at peace with God, wee are unreconciled; they were filled with the treasures of wisdom, faith, zeale, and the like, we are empty; they were ravished with the comforts of God, and consolations of the spirit, wee are unacquainted with them; they were armed with the power of God, and patience of Jesus Christ, we are naked; they kept themselves in the love of God, wee interrupt our peace, and make a breach into our consciences. Hence they looked upon Men, Lyons, Divels, with an undaunted countenance, and walked thorow racks, and goales, and gyves, and deaths, and hels without startling, and wee flye when none pursues us, and quake at the shaking of a leaf: oh now see your weakenesse, and say, My griefes, my troubles, my burdens

burdens be not greater than others; but my truth, faith, humility, peace, joy, patience, courage, comfort in the inward man is lesse than others, else I might beare my burden, sith a good spirit will be, as *Simon* to *Christ*, its Crosse-bearer.

Secondly, it may serve for instruction; hence learne *Pauls* art, how to beare any thing: a Christians duty stands in these two things: First, to doe any good: Secondly, to beare, if need be, any evill: this latter is hard, but not impossible to a man-like spirit; there is an art of bearing worth the studying: some men desire to know all things, some to doe any thing, but hee is likeliest to speed best, that can endure any thing, that can with *Paul* abound and want, be in good and evill report, can be sicke, can be pained, can looke upon fetters, and whips, and stockes, and stones, and deaths as *Paul* could; he is a happy man whom God will not hurt, whom men, nor devils, nor things present, nor things to come can hurt; labour to be thus happy.

Quest. But you will say, how should we attaine to it?

Ans. Why get a good spirit: first, naturally good, a cheerefull spirit. That, if a man be sicke, is a medicine, saith *Solomon*, a good cordiall. That if a man be poore, is a continuall feast; if pained, is health to the bones, esteeme of that as of a great mercy: A nimble hand, a nimble foot, a nimble eye, a nimble wit, a nimble tongue is good; but a nimble spirit is better; therefore if thou hast that, be thankfull and cheerefull; if thou hast it not, endeavour to get it, and being dull, whet it. Secondly, spiritually good; nature may be overcome, that is as the string of an instrument which snaps in two if it be strained too high: thus some crosse are too hard for nature, for nature hath its latitude, as a bow its compasse, and must not be over-mastered. But spirituall joy cannot be lost, *none can take it from us, John 16*. It cannot be vanquished, it is strong; therefore get this and keepe this: which that you may doe, doe thus.

First, if you will have spirituall joy rest with you, you must dislodge and discard two home-bred Inmates; first, carnall delights; secondly, sinfull lusts. First, take heed of entertaining carnall delights, rest not in wealth, trust not to men, rely not on wines, meates, musicke, pleasures, company, &c. these will deceive in times of distresse; besides that, nature quickly putrefies and turnes to corruption, and so proves banefull.

Secondly, take heed of sinfull lusts, these are so farre from bringing peace to the soule, as that they warre against it, as *Peter* saith. They are so farre from comforting, that they oppresse, as our Saviour *Christ* teacheth; the end of this mirth is heavinesse of spirit, sorrow, feare, anguish, tribulation, and wo upon every soule that sinneth, &c. Therefore conceive of sin (yea every sin) as of a disease, a wound, an enemy to peace, and complaine and strive against it, for so long as sin is relished, no peace nor strength can be had.

Secondly, (these two evils purged out) thou must apply thy selfe to means of comfort, which give, first, entrance; secondly, accomplishment to thy comfort. Of the first sort, our Saviour in the list of *Matthew* mentions these.

First, poverty of spirit; a man must first see himselfe destitute of all good, and meanes to attaine it, and be emptied of the creature.

Use 2.

Phil 4.

Pro 17. 22.

Pro 15. 15, 23.

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1 Pet. 2. 12.
Spirituall
Luk 21. 34.
Rom. 1.

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Of meanes of
comfort, see
more Ps 43.
Matth. 5.

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2 Secondly, hee must mourne, for that leades to true comfort, godly sorrow lets in spirituall ioy.

3 Thirdly, he must be meeke, and put upon him a resolution of suffering any thing for righteousnesse sake.

4 Fourthly, bring good affections to all Gods ordinances, and draw waters with joy out of Gods saving Wells, *Esa. 12.* and drinke of Christs wines, *Cant. 2. 4.*

5 Lastly, hee must get faith in Christ, cast himselfe upon Gods mercies in Christs merits; and thus it is gotten.

Now in the next place care must be had to keepe this life of Spirit, as well as to get it: and to doe that,

1 First, a man must keepe himselfe unspotted of sinne, and not returne to folly; but if hee be soiled, still wash, make even by evening, as in the Law.

2 Secondly, walke in truth and faith, still exercise faith (to begin with that first) in meditating of, and applying the promises generall and particular.

2 *1 John 1.* Secondly, still walke in the light, and keepe thy selfe in Gods presence; so peace shall be upon thee, and the spirit will be held up in cheerefulness, nothing heavie, nothing bitter, a man thus shall be able to goe thorow fire and water.

Use 3.

Thirdly, this is for comfort to those that have such a spirit; naturall courage and cheerefulness carries one thorow many things, spirituall courage carries thorow all; that which nature (flesh and blood) quakes at, grace will trample upon; nature shrinks at paine, grace beares it; nature yeelds to sickness, grace stands it out; nature buckles and bends under griefe, grace swallows it up; nature quakes at death, trembles at the racking of the sinewes, breaking of the bones, broyling in the fire, and the like, and cryes out, O it is intolerable; grace speakes in his words, I can doe any thing through Christ that strengthens me, *Phil. 4.*

And when its put to it, then it workes most powerfully, a Christian never knowes his strength (rather Gods strength) till hee bee put upon it, then he findes that tolerable, which he thought to be intolerable, and there meets with greatest comfort, where he expected least: and as a man in bed (whilest he plods on the stormy weather abroad) thinks it not to be endured, but when he is once in it (what with busling, what with cloathes) he passes thorow it; So it is here, &c.

Oh the strength of the spirit, it is great, hee is stronger than is in us, than he that is in the world.

Oh the power of Conscience both wayes, as it makes a happy estate miserable, if bad; so a miserable condition blessed, when good.

Oh the consolations of the Lord, they are unspeakable: the rage of fire, beastes, men, divels, &c. doth not passe understanding. Reason can fadome finite things, but the comforts of God passe all understanding. We cannot conceive how a man should beare such things as some have borne; but we see they did beare them: wee see our selves borne thorow those things, which wee thought before unsufferable. Therefore rest on God, hold your hearts in peace with him: Rejoyce in him, and your spirits and Gods Spirit (joyning together) will beare any burden that hee will

*Magna est vis
conscientie in:
utramque par-
tem, Cic.*

*1 Cor. 2. 9.
Phil. 4. 7.*

will lay upon you; his promise is past, you shall not be tempted above your strength, *1 Cor. 10.*

Fourthly, blesse God for a good inside, you that have it ever blesse him for a purified conscience, a quiet spirit: this is your life, your meat, your strength, your all in all. This makes the Christian laugh better cheap than another, beare with more patience than another, live with more comfort, dye with more confidence than another: while the heart is whole, all is well. Therefore if without thou find no money in purse, no friend in Towne, no ease in body, no comfort in life; yet findest faith, patience, assurance of Gods love within: rejoyce in thy estate, blesse God for it; the estate is as the man is, the man is as the minde is, and as is the spirit; a comfortable spirit makes a comfortable estate.

Quest. But how shall I discern betweene naturall and spirituall comfort?

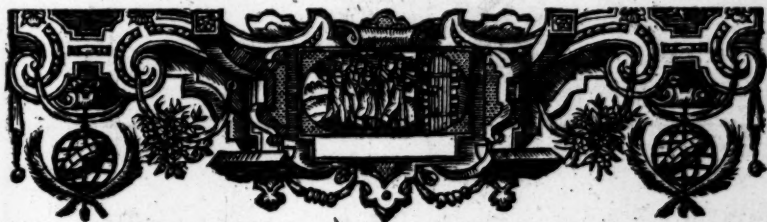
Ans. Spirituall cheerfulness comes, first, from faith in Christ; secondly, from love to God and Saints; thirdly, begets boldness in prayer, as Saint *John* speaks.

Besides, naturall cheerfulness may be over-topt by evils: First, Naturall, for our weakenesse makes us more sensible of sorrowes than comforts. Secondly, Carnall, for all sinne is as poison to the spirit. Thirdly, Diabolicall, for the divell by nature as farre exceeds us in strength, as spirits doe flesh: not so spirituall comforts.

Moreover, a naturall spirit beares some things onely, as *C. Marius* the cutting of his flesh, but not all; as disgraces, &c. witnesse *Cato*,

Saul, &c. Secondly, a naturall spirit, though it bite in passion, yet is destitute of positive joy, peace, confidence, &c. Spirituall joy knowes how to out-looke these things, and to laugh where others dye for feare; but I hasten to the second thing.

FINIS.



THE
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A WOUNDED
SPIRIT.

A
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PREACHED

By ROBERT HARRIS, *Bachelor in Divinity,*
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The fift Sermon.



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THE MISERIE OF A WOUNDED SPIRIT.

PROV. 18.14.

A wounded spirit who can beare?

Thus farre of a good Spirit: now to the bad.



Wounded Spirit is a burden intolerable; Before I prove the point, I must shew you that mans spirit is subiect to wounds of two sorts: First of a friend. Secondly, of a foe. when God wounds as a friend (as often he doth afflict the spirit, as well as the body in love) he makes that wound tolerable, partly by qualifying, and mitigating the blow (for in wrath he remembers mercy:) & whereas those in-

ward wounds admit degrees (as pricking, breaking, opening the heart) hee proceeds not to extremities with his children, partly by supporting with secret hopes and comforts, for his childrens peace is never quite taken away, faith never quite failes them: but when he smites as a foe, the wound proves unsufferable to a creature, and such as would soone swallow a man, did not the Lord sustaine nature to beare it. Indeed when God proceeds to wounding, the spirit would utterly faile, did not either mercy or justice in God uphold it in being.

Now that a wounded spirit is a burden intolerable, we will prove from Testimony and Reason. Testimony: First Divine, here in the text; and elsewhere, *All the dayes of the afflicted are euill*: which if it be true of other, much more of this affliction that falls upon the soule, *Pro. 15. 15*. Secondly, other testimonies, namely from those that have had experience of it: as first men, and there, first good men: How have the stoutest yeelded under this burden? How hath it ground them to dust? Heare *David, Psal. 32.* and *Psal. 51*. His bones were broken as it were: How made it *Job* to wish death? *Job. 6.* to quarrell God; others to quake, *Psalm. 77.* to howle, *Psalm. 103.* nay some to attempt death, some (haply) to effect it.

Secondly, from bad men, how doth it terrifie them, so that they flye at a lease; paine them, that they cast up all their shame: and how doth it deprive them not onely of outward comfort, but of life, and causes them to cast themselves into hell to avoide it? How have they wished thousands of yeeres in hell, so that then they might be eased?

Secondly, Devils; they witnesse this truth against their wills: first, when (their consciences being terrified at the sight of Christs God-head) they cry out, *Art thou come to torment us before our time?* and quake as prisoners when

Deut. 2.

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Lev. 26.

when they see the Judge comming. Secondly, when God pursues them, very anguish and sorrow makes them mad, and to lose all the use of their large understandings; when they would sing Gods creatures to death, & do him and them the greatest despite, they endeavour the troubles and errors of conscience, as well knowing this to be the most rushing and prening evill.

3 Thirdly, of Jesus Christ, who though free from sinne inherent, yet endured the sorrowes of death, and was broken not in body only, but in spirit also, when he cried out, *My God, my God, why hast thou forsaken me?* and trembled, and sweat, and bled, and groaned under this stroke, which was so intolerable to Christ Jesus, as that the Angels of heaven came to comfort him, and the Godhead was requisite to support him. In short, wee have heard of creatures that have suffered the mangling of bodies, the ripping up of bowels racking of joynts, burning of flesh, boyling in oyle, and the like, without crying out, *My God, my God, why hast thou forsaken me?* but never heard of a wounded spirit, but either it sunke under dispaire, or made pitteous moane to God, or man, or both.

Reason. 1.

First, from the causes of this wound (as it is mingled with sinne) mans selfe and Sathan joyne, and these be sore enemies; Sathan is a fiery Dragon, a stinging Serpent, a cunning despightfull adversary, and yet he is the least: when a man is divided against himselfe, and wit, knowledge, memory, strength, all the weapons of nature & the enlightning Spirit, are turned against ones selfe, it must needes be tedious and bitter: but then as these wounds are fruits of Justice, they are properly Gods strokes; & so there is not *David & a Goliath*, nor *David* and a *Saul*, a King & a flea opposed, but the Creator and creature.

Reason 2.

Secondly, from the effects, it disableth or discourageth a man from the meanes of comfort: of all diseases, those be the worst which make one incapable of Physick, deprive one of reason or of strength to take help: such are these of the Spirit; a man labouring under his burden, & inwardly bleeding, is afraid to pray, to communicate himselfe, he thinks that he tempts God in it, he conceits that his Physicke is his poyson, at least that it will bee to no purpose.

Secondly, it multiplies feares, yea it creates feares, ever doubts more is behind that which is already felt.

Thirdly, drawes matter of discouragement and feare from all things, as we finde in all stories; if God feed, it is but to fat him for the knife; if hee preserve, it is but for further judgement: and so of the rest.

3

Thirdly from the subject, the spirit is the life of all: as the light of the eye is the light of the hand, of the foot, and of all the parts of the body, so the spirit is the life of all; no life in wealth, friends, estate &c. without this: this runnes thorow all; wound this, wound all; yea this is the pillar that beares up all: As when the stomacke failes, legs, armes, and all parts faile; so when the spirit failes, all failes. And as in a house where is but one getter, if hee sinke, all sinke: so here, it is the spirit that purveyes and brings in all, if this pipe be stopped, no comfort streames toward us.

Use 1.

First, this discovers the miserable folly and wickednesse of most men, who of all burdens feare and feeble this least. A wounded estate, a wounded name, a wounded body is something with them; but a wounded spirit, they know not what it meanes: hence this last is never feared when

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when the other worke trembling, nay, hence conscience receives wounds on the inside, that the outside may be saved: men will steale to prevent pover- tie; lye to get out of debt; consult with Wizzards to escape sicknesse; they will give their soules a thousand gashes to save the skinne. Oh intolerable fol- ly! this is to pricke the hand for the saving of the glove, nay to hazzard ones head, for the saving of a hat, of a feather: of all enemies God is the foref; of all wounds his the deepest; of all parts, the conscience and spirit the tenderest: so long as there is peace within, peace with the conscience, peace in our affections, peace with God, with Angels, with Creatures, with the Word, so long a mans burden (be it what it will be) is tolerable: but when God fights against us, and there is a pitch field within us, that our owne eyes, and mouthes, and hands, and wits, and spirits be against us; Oh then who can beare it? A wounded name, a wounded estate, a wounded legge, a wounded arme may bee borne; but when God breakes the bones within, when our owne thoughts and dreames amaze us, and wee be a ter- rour to our selves, and our consciences be wounded, what is then left to com- fort us? whilst a man hath some friend, there is some comfort; whilst some meanes of comfort (some parts and places whole) there is some re- freshing; but when no one part is well, no one place can ease him, no one mi- nute is free, no one friend stands for him, no one creature is comfortable to him: who will not pittie such a ones estate? This the state of the wounded spirit; this wound as it is piercing, so spreading, it goes thorow all the man, head, heart, side, backe, all parts ake and sweate, whilst the spirit is racked; the eye sees no comfort, the tongue tastes no comfort, the eare receives no comfort; all is bitter, bitter to the whole man, and the stoutest man in few daies is but a living carkasse or skelleton: as there is no ease within, so no comfort without, no place (nor bed, nor boord, nor house, nor Church) no creature (nor meat, nor drinke, nor friend, nor wife, nor child) will afford any comfort. All above us, all below us, all about us, all upon us, all within us, makes then for terrour and misery, nothing at all for ease and comfort. Oh consider this, you that make nothing, or but a jest, of Conscience, and care not what yee say, what yee doe, how many Sabbaths yee breake, how ma- ny lyes you tell, how many oathes you sweare, how many men you cousin, how many sinnes you swallow, so you may prevent outward miseries; know, there is a wound of conscience beyond all wounds, a misery of spirit beyond all miseries, a breach of the soule beyond all breaches, and either wound your selves with shame and sorrow for these wounds, which you have given your soules, and condemne your selves for fearing debt, or shame, or any trouble more than conscience, or else know, that the sleepest consci- ence shall be once awakened, the hardest heart once broken, and brawniet spirit once softned; then you shall finde a weight beyond the weight of mountaines lying upon you, and wish that you had beene rather famished, or sterved, or burnt, or strangled long before, than ever you should live to know what a wounded spirit meanes: beleeeve it, beleeeve it, howsoever you finde for the present an evill conscience no burden, yet before you and it part, you shall find *Salomons* words true; *A wounded spirit who can beare?*

Se condly, if conscience bee wounded, make forth to have it healed;

wee seeke skill in the case of sore eyes, and mouthes, and the like, let us labour for skill also to heale conscience.

1. To this end, First, know the time of cure, viz. presently: greene wounds are soonest cured; as therefore the Toad poysoned runnes to her medicine, and each creature to his; so let him that hath his conscience wounded, get a healing potion presently.

2. Secondly, know the medicines and meanes of cure. *Satan* is a Mountebanke, as appears by his Apothecaries: some prescribe poysons, as if *Similia similibus*, as Papists heale a conscience with reasons: some prescribe toyces, as outward things, drinke, musicke, and the like; some thinke to outwastle conscience, as they doe sicknesse; but this disease will not be opposed, neither will any medicines cure it, but onely Gods; and they in briebe are these, Faith, Repentance, and (in some cases) Satisfaction; for this know, as when an officer is wounded, two things must be done; first, Authority and the State must be pacified; secondly, the wound cured: even so here, Conscience is an officer, first, cure that; secondly, God and man too (sometimes) are trespasssed, they must be satisfied. Now the way to satisfie the offended, is, first, submission; secondly, either substitution or restitution.

ἐν ταύτῃ τῇ αὐτῇ ἱμε-
νωσθη δια-
γινώσκου, &c.
Ignat. ad Polyc.
&c.

- I In finnes immediately against God, we must first get a Surety, Christ Jesus, set him betweene God and us: and here must come in Faith, *Joh. 8.* till wee beleewe, wee be in our finnes: secondly, wee must submit; first confesse our finnes, take shame to our selves, restore Gods glory: secondly, resigne our selves and humble our selves under his hand, *James 4.* lay our neckes on the blocke, and here comes in Repentance and Restitution.

- 2 Secondly, in finnes that immediately concerne man, the same path must be trod; first, submission in divers cases, (goe to thy brother if he have ought against thee) and secondly, restitution, as in *Numb. 5.* If thou hast runne away with his good name, restore; if with his goods, bring them back again: and here note, that the nearer the tie is, the worse the trespassse; therefore the child that robs his Father, is a greater theefe (*caeteris paribus*) than hee that robs by the high-way: so the wife (howsoever nature gives an interest in goods for proper use, and contract more, according to particulars agreed upon, and something may bee presumed upon where is no exception) yet for wives to give where is no need, against husbands mind, beyond his estate, and so forth, is utterly unlawfull: unlawfull (I say) in these circumstances, though not simply and every way.

3. Thirdly, consider the method and order of cure, still we must to God, he is offended, he only can worke peace, therefore we must looke to Christ the brazen serpent, and weepe over him; but yet, if man be trespasssed, wee must first to him: God would have his worke tarry, till there bee a purpose (at least) of being reconciled to man: therefore be first reconciled; secondly, desire his prayers, as *Jobs* friends did his, *Joh ult.* thirdly, apply to conscience, as hath beene said, first plucking forth the sting of sinne, then washing in Christs blood; and for the future, keepe the heart above all keepings, as ye doe the eye in the midst of chaffe and dust; for as the eye is subject to infinite distempers, so is the conscience and spirit.

First, there is a disquieting of the spirit, which usually proceeds from unwatchfulnesse,

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watchfulnesse; and that in three cases; First, when a man guards not the heart against every sinne, for sinne hath a disquieting nature, and is fretting like poyson. Secondly, when he neglects meanes of comfort (as the stomacke is troubled with over-fastings) or else, thirdly, uses them sleightly and formally: so the spirit waxeth first dull, secondly sad, thirdly sorrowfull, as the Apostle implies in his Epistles; therefore watchfulnesse must bee used in things sinfull, lawfull, and indifferent.

Secondly, there is a perplexing of the spirit, and that ariseth from ignorance, and that in three cases: First, when a man hath no knowledge in the Word, darknesse makes one fearefull, and causes error. Secondly, when his conscience seemes to bee greater than his knowledge, as in scrupulosities. Thirdly, when hee cannot put a difference betweene himselfe and Sathan in his temptations and abhorred suggestions: hence come horrors, perplexities; these must be prevented, first, by sticking only to the Word which sets our bounds; secondly, by getting knowledge in the Word, and a discerning spirit.

Thirdly, there is wounding of the Spirit, that is usually done by sinnes against light and knowledge: there is a threefold light belonging to Gods children; first, one of nature, which is implanted, sinnes against this sting, as unnaturall lusts, murders, and the like. Secondly, one of scripture, and acquired (rather revealed) light, sins against this wound so much the more, by how much the more cleare the evidence is; the most evident truths are the first principles (which prove, but need no prooffe) thus, first, it is a stinging sin to deny and to sleight the Scripture; secondly, to renege expresse truths therein contained, or to disobey things daily urged: thirdly, of grace or infused light. Thus when a man sinnes against knowledge, purpose, vow, grace received; this is fearefull, and makes many thinke that their sinnes are unpardonable and against the holy Ghost.

Fourthly, there is deadning and searing of the spirit: as the body is subject to two kindes of diseases and inaines, some that affect and afflict sense, some that deprive of sense, as violent blowes, palsies, &c. so is the spirit also. Now this is the most fearefull case of all, and comes to passe three wayes: first, when men commit some horrible sinne, which strikes out the eye, or layes one for dead, like a blow on the head. Secondly, when they shun all meanes of awakening conscience, runne from the Word, from Saints that admonish, from thoughts of death, &c. Thirdly, when they force conscience, and use all meanes to stop its mouth, and to crush it for ever: this is as searing after cutting, when a man never meanes to have the part againe, but to take away all sense: feare these diseases above all.

Thirdly, this may bee for comfort to those whose consciences are not wounded.

Quest. What is the difference betweene a spirit healed, and a spirit deadened or deluded?

Ans. First, looke to the means and medicines healing, whether our peace arise from faith, repentance, the Word. Secondly, a healed conscience is pure & cleare throughout, the other spirits make no conscience at all, or only of some things. Thirdly, a healed conscience makes interrogatories to God,

3.

Phil. 1.

3.

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Use 3.

1. Pet. 3. 21.

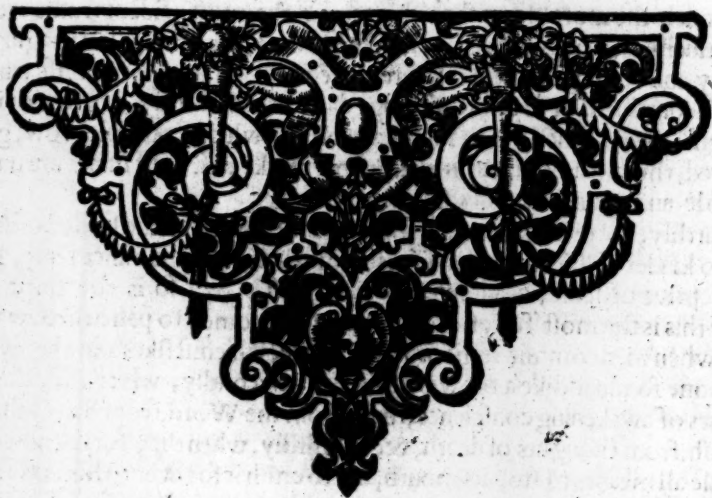
first, if doubts arise, it saith as *Rebecca*, *Gen. 26*. *Why am I thus?* and prayes to God; the rest are stiffe and shunne all questions. Fourthly, a healed spirit pities others; in this case the dead heart cannot abide the name of conscience, but saith (as *Pilate*) what is truth? so, what is conscience? The deluded spirit is fierce towards all but those that bee of his minde, as all Heretickes and Schismarickes prove. Now if our pulse beate right, and wee have the comfort of a sanctified conscience, keepe it by two meanes; first, by self-deneyall: a man must deny himselfe in his meanes (riches, friends, &c.) secondly, in his hopes and own worth (first, be nothing in himselfe, secondly, expect all from Christ) thirdly, in his sense and feeling he must winke and put himselfe into Gods hands, that is, live by faith, as *Luther* did; rest on the naked Word without any pawne, as *Abraham* did.

Use 4.

Pitie the wounded spirit: if wee heare that a man hath broken his legge, or arme, wee pittie him, how much more should wee bleede with the broken heart and bleeding spirit? and furnish our selves, first, with wisdom, that so wee may be able: secondly, with love, that so wee may be willing to succour such? *Rom. 15*.

But more of this elsewhere.

See notes on
Psalm 43.



DAVIDS

DAVIDS
COMFORT.
AT ZIKLAG.

A
SERMON
PREACHED

Upon occasion of a great dearth,

By ROBERT HARRIS, *Bachelor in
Divinity, and Pastour of Hanwell.*

The fixt Sermon.



LONDON,

Printed by Robert Young for John Bartlet, and are to be sold at
his shop, at the Signe of the gilt Cup in Goldsmiths-Row
in CHEAPSIDE. 1634.

DAVIDS
COMFORT
AT ZIKLAG

SERMON
PREACHED

Upon occasion of the death of
Mr. John H. [illegible]
[illegible]

1781



LONDON
Printed by Robert Young for John B. [illegible] and [illegible]
[illegible] in the shop of the [illegible] [illegible]
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DAVIDS COMFORT AT ZIKLAG.

I. SAM. 30. 6.

And David was greatly distressed, for the people spake of stoning him, because the soule of all the people was grieved, every man for his sonnes and for his daughters; but David encouraged himself in the Lord his God.

THese words briefly report *David's* distresse at Ziklag: which distresse is first in grosse said to be great, and then more particularly enlarged from the causes and effects thereof. The causes (over and above his private losse) is the mutinie of his owne people, who are first embittered upon the losse of their children, taken by the Amalekites (against whom their zeale should have been greater;) and thereupon (in the next place) would have stoned *David*, as the author of so much mischief. *David* then was in danger of his head; he was like enough to dye by the hand of his friends, as a malefactor, without tryall; and this distresses him. Now for the effects, *David* first comforts and stayes himselfe on God, who was able to helpe all, being the [Lord:] and ready, being [his God.] Secondly, having comforted himselfe in God; he consults with God: where first, the meanes on his part is mentioned, Gods owne meanes: secondly, the answer on Gods part, a direct answer, both for the meanes to be used, and successe to be expected: hee should follow, and he should certainly speed. We will not forestall another, by any exact enquire into the particular words, but acquaint you with some generall meditations, that have beene to mee, and may be to you, somewhat usefull.

First,

Doct. I.

First, this is in sight, That the Lord doth sometimes suffer his dearest servants to be greatly distressed. Men greatly beloved, as *David* was, are many times greatly straightened as *David* was. To prove this were to waste time. First, see When they are chiefly this distressed: secondly, Why; and as for kindes of distresses, wee shall touch them in application, and so save time. It shall suffice (for the present) to say, that Gods children drinke of all waters, and have experience of all afflictions, and that chiefly in these times: First, when they have left Gods counsels, and followed their owne devices. Gods children are never worse hampered than in pers. of their own weaving: when they will be wittie, either against God, or without God, then they spin a wofull threed, a spiders webbe: for carnall reason is a very bad counsaillor, and puts a man upon evill meanes; and none can draw a good conclusion from ill premisses, but only God. Therefore when Christians have left Gods wisdom & his waies, and betaken themselves to their own wit and waies, they have plunged themselves wonderfully. A mans secure and confident in his owne courses, like a child that leaves his fathers counsell, and followes his owne; and the fresh-water souldier, that will be a Pilot before hee is fit for a Mariner, and thereupon runnes his ship upon the sands. Thus *Jonah* was greatly distressed, when hee would be wiser than God: thus was *Abraham* greatly distressed, *Gen. 20.* when hee would live by his wits: thus *David*; hee had so contrived it, that neither *Saul*, nor *Achitophel*, nor any of them all should touch him, and yet now hee is in all their dangers, unlesse God helpe him out. And never doe Gods children please themselves greatly in their owne contrivements, but thus they speed: where they expect great safetie, they are greatly endangered; where much comfort, greatly distressed.

2

Secondly, when they have received greatest blessings and comforts from God, then comes pride and securitie, and that's a forerunner of a fall. Great mercies worke great thoughts and spirits in us; and great thoughts make way for great afflictions. Wee will not instance in *Nebuchadnezzar*. *David* (*Psal. 30.*) prospered grearly, God had set him on high, made his mountaine strong, his heart grew secure, then came trouble. *Hezekiah* was greatly distressed, and when was it? After great deliverances and blessings, *Hezekiah* and *Asa* the like. Mans heart cannot beare a great measure of comfort, no more than his head can a great measure of wine: therefore either God mingles their wine when they take it, or presently after, or else they be giddy, and must be distressed. Hence *Saint Paul*, *2. Cor. 12.* after great consolations had great temptations and afflictions; and the blessed *Virgin Mary* in *Saint Luke*, (*cap. 2. 35.*) is told of a sword when of a sonne, that must through her heart as well as *Christ* through her loynes.

3

Thirdly, when they be to receive some great comfort from God, when God hath some great employment, or preferment, or deliverance, or consolation in store for his children, hee makes way thereto by some great affliction of body, minde, state, friends, &c. as men lay the foundation very deepe when they meane to raise the building very high. Thus *Joseph* was greatly distressed, but when? when he must be a Prince shortly after: thus *David* greatly impoverished, when? when shortly after hee must come to the Crowne. Generally, as in darke nights it is darkest towards day-break,

so it is with the Saints of God: the sharpest fit is ever at the birth, when they be delivered of their sorrow. So God makes his comforts more tastefull and lesse dangerfull to them; and therefore first marres them, then makes them; undoes them, crushes them, and then raiseth them up.

These be speciall times: the generall should have beene first pored, *viz.* When Gods children have gotten some stocke and strength; for the Lord is wise, and will not use an Iron instrument to thresh out Cummin, he will not lay weight upon greene timber, but first season it, and then imploy it after. Thus while *Peter* was young hee walked at large, but after was distressed. Thus for the *when*.

Esa. 28.

Job 21.

Now *why* doth God bring such distresses on his? You may ghesse by the *when*. Hee respects himselfe, his Church, his particular children in it.

Reas. 1.

First, God gaines glory many waies by this. As first, his power is seene in their distresses, his love, goodnesse, truth, &c. then the Saints can say with *Job*, Now mine eyes have seene thee.

Job 42. 5.

Secondly, then not onely present power and mercy is seene, but former. Wee see what power was used in preventing misery; what mercie in giving comfort.

And thirdly, then God shall have their custome and company. Children that care not for parents in prosperity, will to them in misery; theyle come earely, come every whit of them. *David* could comfort himselfe in his wives, in his children before, but now all are met in God: no wife but God, no child nor friend but God: now he goes all one way, and now his confessions and prayers be such as will set out God indeed; prayes more, and more spiritually than ever, &c.

Secondly, God aimes at the Churches good in this. First, whilst she is a spectator, she layes about her in the getting and exercising of grace: others deepe sorrowes make all see how needfull it is to get much faith, patience, scriptures, in a readinesse. Secondly, these stirre up to prayers, mercies, &c. as when *Peter* is in Prison, one beheaded, another imprisoned, they thought 'twas time to pray: therefore *Acts 12.* they set about it earnestly. So for mercy; when they saw the Church distressed, famine comming toward her, they save and lay up, as *Joseph* for Egypt. Secondly, when themselves be afflicted, they helpe themselves by the afflictions of others. Such went before mee in this affliction and God loved them, *why* not mee? such cryed and sped well, *why* not I? *Psalm. 34.* They follow the cloud, and doe not miscarry, *Heb. 12.*

Reason 2.

Thirdly, God aymes at the parties good in great distresses: hereby they are tryed, humbled, have experience of their frailties and graces. A Christian knowes little of himselfe till much distressed, neither what his weaknesse, nor what his strength in Christ is: hee neither sees how poore himselfe is, nor how great his God is. Secondly, hereby they are brought to receive often sentence of misery, death, hell in themselves; and 'tis good to taste these things before we feele any of them; 'twill empty a man of himselfe, and make him trust in the living God; 'twill learne him those three Lessons of Christianitie, that Saint *Paul* hath clapt up in one verbe, *Phil. 3. 3.* to worship God spiritually, to make Christ his joy, to lay down all confidence

Reason 3.

in

in the flesh: and thirdly, hereby they are made helpfull to others. There is little to be expected from man till deeply plunged. First, hee cannot pity others till experience hath taught him. Secondly, hee will not be serviceable till afflictions have humbled and broken him. Thirdly, he knowes not how to comfort others, till himselfe hath beene wounded and healed. But when he hath learned by experience, hee can make his owne plaister serve another man, and comfort him in the same affliction with the same consolation. And those be the sweetest and surest comforts, when a man can say, my case was just the same, and here is the Scripture, the medicine that wrought the cure in mee. 2. Cor. 1.

Use 1.

First for the wicked: leave them but these Scriptures to thinke upon. If this be done to the greene tree, what shall be done to the drye? If God begin with the people that call upon his Name, what shall the end of the enemies be? Are there not strong plagues for the workers of iniquitie? Job 31. shall not they be distressed?

2. The chief use is to Saints: Let not them question their son-ship because of afflictions. In his nonage the heire differs little from a servant. You can make no certaine conclusion from outward things, do not offer it, unlesse you will wrong God, Christ, the generation of the just, your owne soules, all at once.

Ob. But what shall be said to extraordinarie afflictions?

Ans. 1. If such, God hath determined the case in Job, against those disputants: They are no good proofes of a bad person or condition.

2. But ours bee not extraordinary; nothing hath befallen us, but what is humane.

Ob. No? when did you heare of such a dearth as is now upon us?

Ans. When? why, when an Asses head was worth foure pound, 2. Reg. 6. therefore inferre nothing against the truth of our Church from thence.

Ob. Oh but would the living God so afflict mee if his child?

Ans. So? how so?

Ob. Oh I am crossed in a child as no man ever was, so ungratefull, so unnatural.

Ans. Yes, except David, Ely, and yet those beloved.

Ob. Oh but I have such a beast to my husband as no woman ever had.

Ans. Yes, Abigail.

Ob. Oh but my estate is broken all to piecēs, I am nothing worth.

Ans. So was David at Ziklag, so Naomie, and yet beloved.

Ob. Oh but I have sold all, and now want bread.

Ans. So the widow of Sarepta, 2. Reg. 4. Neh. 5. Lam. 5. and yet beloved.

Ob. Oh but my body is smitten too.

Ans. So Davids and Jobs, yet loved of God.

Ob. Oh but my spirit is wounded, I am scorcht with the flames of hell, and feelee it in my conscience.

Ans. So Job and David, and yet loved.

Ob. But I am disabled from all service, I can neither pray, nor read, nor heare, nor live, nor dye.

Ans. So the Saints, Psal. 102. the Church in Esay, and beloved.

Ob. Oh but I am torne to pieces with hellish blasphemous temptations.

Ans.

Ans. Christ had such offered outwardly, yet beloved.

Ob. But I am haled with lusts, now impure lusts, now covetous lusts, revengefull lusts; and they make mee weary of my life.

Ans. So Paul, *Rom. 7. Gal. 5.* yet beloved. What then is to be resolved upon? Surely, that neither things present, nor things to come, shall ever separate us from the love of God; for no afflictions forfeit our title.

Ob. Oh but mine be sinnes, passions, temptations.

Ans. Let them be what they will be; if they be afflictions to us, if they tire us, wound us, make us cry to God, as *Jehosaphat* did, when they pursue us, they weaken not our title.

Ob. Oh but that the smart of them may doe, without the hatred of sinne: they may weary men because painfull, not because sinfull.

Ans. They may; but marke, first, these two be not well opposed: often the painfulnesse comes from the sinfulness; were they not sinfull, wee could brooke them well enough for their pleasure and profit. Secondly, if opposed, paine in hypocrites onely followes sinnes committed. Thou art distressed before hand, and in great feare lest thou shouldst commit it; as *Paul*, who shall deliver mee from the body of death? Secondly, great sinnes are painfull onely, if nothing but paine be heeded. Thou art troubled with the first motions, a whole body of sinne. Thirdly, sinne is onely painfull to the un sanctified. Thou art troubled as much for want of faith, love, humilitie, thankfulness, as for the overflowing of sinne. Fourthly, paine makes an hypocrite howle, but not to God, at least in the first place. But sinne drives a *David* first to God, then to men, ends in prayer, and not in chafing, despaire, &c. And is it thus with thee? either condemne *David*, or say, a man may bee crossed in wife, child, house, goods, friends, kinsmen, all at once: nay hazzarded in his life, tempred in his soule, troubled in his conscience, plunged into a sea of miseries, and yet be deare to God, a blessed man, a glorious Christian: witness *David*.

In the next place, they thinke and speak of stoning *David*. See our nature; in crosses we are apt to flye upon men, rather than to fall downe and humble our selves before God. Thus wee finde of old: were the *Israelites* crossed? they murmur at *Moses*, and they will stone him. Want they water? stone *Moses*. Want they meate? stone *Moses*. And thus the King of *Israel* at *Samarita*, *Ahab* for *Elijah*, &c. Nay, wee see this disease too strong in *Saints*, *Sarah* in the 16. of *Genesis*, *Asa*, &c.

Reas. 1. The reason is cleare: first wee stoope not to God, because wee are naturall y empty of faith: wee cannot see him, wanting an eye that's spirituall: wee will not, because wee expect no helpe from him; and it is Faith that maketh us stoope, *Lam. 3.*

2. Wee chafe at man, because proud; and therefore, first, fretfull and complaining, secondly, guilefull: and therefore rather translate than confesse our faults; like children, that will rather quarrell with servants for complaining, than themselves for offending.

Use 1. Feare this distemper in nature, and watch which way your hearts are working in the day of affliction. Unless the crosse be very immediate, our hearts breake out towards men rather than God, and we sooner fret, chafe, threaten,

DoB. 2.

threaten, curse, than confesse, pray, submit: this is a fearfull sinne, beware of it. And now let's not speake in the language of the wicked, 'Tis long of *David*, therefore stone him: 'tis long of Corne-masters who hold in corne, that there's such scarcitie, therefore downe with them: 'tis long of Inclosers, therefore downe with them: 'tis long of hard Land-lords, and therefore downe with them: 'tis long of Merchants that transport: 'tis long of some mens pride, others wastfulnesse, others wantonnesse, and so grow bitter against others; But say, 'Tis long of mee and my fathers house; my sins have encreased wrath upon Israel: I have beene proud, wanton, wastefull, abused plentie, murmured, &c. I have sinned the sinnes of others, in that I have spoken of them with more delight than grieve, in that I have not wept for them, stood in the gap; otherwise God would never beate anothers sins on my backe. Thus let's doe, Fret at our owne sinnes, befoole our selves; and not onely so, but in stead of chafing at men, cast downe our selves before God, see the rod, and God appointing it: that done, goe to God as *David* doth, goe by faith, goe in the workes of repentance, goe for counsell; lye at his foote, saying, Lord wee yeeld, wee yeeld: if thou wilt have us poore, we will be poore: if thou wilt have our goods, houses, habitations, here we are, and we resigne that which wee have forfeited a thousand times. This is the onely remedie now left us. We must not spend our time in inveighing against others, but in accusing our selves: we must not imbitter our hearts, by dwelling upon the instruments, but humble them by looking up to God, and hush them by a free submission of our selves. Fretting doth but increase our miserie, subjection and yeeldance onely easeth us; and therefore say as they, *Lam. 3. 22.*—40.

Secondly, comfort, if stormes doe not breed thistles and nettles in our ground: Comfort, if crosses do not draw passions, oathes, curses, repinings, railings, but prayers, confessions, &c. from us. O 'tis well when being let blood, our veines send out that which is pure, not that which is blacke, poysoned: this argues a good constitution, yea the finger of God: for crosses of themselves are not so much as purgative, much lesse alterative: 'tis grace that changes our complexion, and 'tis as good a signe when crosses take well as when the Word doth. If then we finde that our crosses send us homeward, set us against our sinnes, make us cry out, because wee can forgive no more, beare no more, because we be so full of wrath, passion, worldlinesse, &c. let us blesse God for this cure: for nature chafes, moralitie bites it in, onely sanctitie makes sinne odious, stirres up desires of grace, puls down flesh, sets up God in Christ, in short, improves the crosse.

Doct. 2.

Doct. 3. Followeth, *Their soules are bitter for their children*: so then, the childs misery is the parents bitternesse. 'Tis gall and wormwood to a parent to see his sonnes and daughters delivered to miserie.

Reas. 1. If there be grace in the parent, then the parent sees his owne sin in the childes smart: It grieves a good man to see a beast, a stranger bleed for him, much more his child.

2. If but nature, yet nature is strong in working, that hath so mingled fathers and children, that in one both are sinitten, both bleed and smart, both live and dye together.

use 1.

Use 1. For ungratefull children: Thinke of this, your sorrowes are your parents sorrowes, your shame theirs, your paine theirs, your losse theirs; and if you love not your selves, yet love your parents, kill not them by your wickednesse, fill not their soules with gall who have fed you with milke.

Use 2. Against those that rob, and spoyle, oppresse, defraud and beggar young and old, the mother and the childe upon her: Oh 'tis a fearefull sin to ruine houses and townes, to lay whole families on heapes, to set father, mother, sonne, daughter, all on weeping; the cry of so many will surely to heaven, the smart of so many will deeply imbitter; when children shall cry to parents for bread and they have it not, when they shall call for portions and they have none, for coats and they have none, food and money and they have none, when they shall look one way on the miseries of their children, another way on the injustice, unmercifulnesse, oppression of Landlords, of Creditors, and see themselves and theirs for ever betrayed to misery through the default of others; Oh this fills the heart with many a bitter thought, the mouth with many a bitter curse: the father curses, the mother curses, the sonne curses, the daughter curses, they lye at God, and give him no rest till he revenge them upon such hurtfull persons: and that God that would not have a bird killed from her young, will heare these curses, and make the earth, and stones, and walls of mens houses and lands to feele them: Oh then doe not robbe, kill, crush mens sonnes and daughters, this will worke bitternesse in others to us, to ours.

Use 3. For instruction to us all: Is it so bitter to see our children in miserie, captivity? then meete the Lord before sentence goes forth, lest our soules be made bitter for our sons and daughters: should the Lord send the sword amongst us to our Ziklags, and wee should see our daughters ravished, our sonnes butchered before our eyes, would not this be bitter? Should wee see ones legge off, a seconds arme, a thirds head, a fourth crying to us, hanging on us, would not this bee bitter? Should wee see the Amalekites in our land, our children carried away for slaves, would not this be bitter? Should our children fall in the streets for bread, dye for thirst, they ready to eat up us, wee ready to chop them to the pot, would not this be bitter? O how could our eyes behold these things, how could our soules digest so great bitternesse? Oh let's now prevent this, that wee may never see or feele it: Tell mee not, there's no danger: The Word of God is against us; most of those finnes which have brought Captivitie, Sword, Famine upon others, are amongst us: wee see the Lord hath begunne already, and our brethren have begunne to us in this bitter cup. Oh the bitter lamentations in Germany! Fathers, mothers weeping for their sonnes that be not. Oh England, looke to it, that wee drinke not up the dregges: Oh that thou wouldest fast and mourne in publike; Oh that you would each in private. Here each man wept bitterly for his sonnes and daughters. But it was too late, they were gone: Nay, 'twas not too late; though gone, yet teares will waite them home againe. Those teares that will recover children, will condole children, therefore each man for himselfe, for his sonnes, weepe apart, pray, fast, mourne, wives apart, husbands apart, children apart, stand before

the Lord as *Jehoshaphat* did with his little ones, and say, Oh Lord spare our Ziklages, our houses, our sonnes, our daughters, spare them from the sword, from famine, from pestilence, from misery: and who knowes but that the Lord may yet have mercy?

Hee comforted himselfe (or, strengthened, all is one) for the joy of the Lord is strong.

Doct. 4.

Doct. The world is never so empty of comforts, but that comfort may bee found in God: though there be somewhat a dearth of comfort in the earth, yet Gods house is ever filled; in heaven comfort is to be had, when none in Earth, in God when none in creatures: *Daniel, David, Paul*, thousands would witness this if needfull.

The instance is plaine: when *David* could not comfort himselfe in his wives, nor his children, nor his goods, nor in any thing under the Sunne, he could in something above the Sunne. And the reason is at hand.

Reason 1. God is the God of all consolation, the Spring of comfort; If any water, 'tis in the Sea; if any light, 'tis in the Sunne; if any comfort, 'tis in God, there it rests, there 'tis when no where else.

Secondly, God is All-sufficient; there the heart finds every want supplied, every good thing lodged: If the discouragement grow from wants, want of power, want of wisdom, of comfort, of helpe, there the heart receives answer; in God there is enough; there 'tis to be had, and that freely. As God is All-sufficient to furnish us with all necessities, so infinite in power, wisdom, goodnesse, to helpe us against all evils feared or felt. If our discouragement grow from evils feared, looke up to him, and he can prevent all, as you see in *David*, and *Esters* story, and *Paul*: *David* was neere to killing, when *Saul* was now ready to chop upon him: the Church in *Ester* was at a low ebbe, when the lot was cast: *Paul*, when fortie had vowed his death: *Peter*, when the next day he must dye, and but one night, houre, step betweene death and him, yet rescued.

Secondly, If afflictions have overtaken us and discouraged us, looke up againe, and see how easily the Lord can take them off: this weeke *David* hath neither wife, nor childe, nor corne, nor cattell, and by the next he hath his owne, and a great deale more: this yeere you see he is worse than nought for wealth, the next a King; yea, *Peter* can tell you, that imprisonment may be for a night, deliverance ere morning; *David's* heavinesse may be your guest this night, joy to morrow, *Psal.* 30.

Thirdly, If afflictions be long and strong, and thence discouragement, looke up againe, and you shall finde, that after two dayes God will revive you, and you shall live in his sight, *Hos.* 6. He can heale old wounds in a short space, as in the captivity, in the man in the Gospel, *Joh.* 5. 5. and deep wounds with a little tent. When *David* is broken all to pieces, his estate to pieces, his household, his army, his heart (they had wept till weary of weeping) Lo, in two or three dayes he can make up all againe.

Fourthly, If afflictions be most bitter, and stinging, and lasting to our end, and therefore discouragement, looke up, and see, and God can over-top all these sorrowes with comfort, and sweeten the bitterest cup. Why hee hath more consolations than there be afflictions: as one abounds, so the other

other. He hath stronger consolations than afflictions; he can make a *David* for the present say, *Psal. 94. 19. In the multitude of my thoughts within me, thy comforts delight my soule*: and for the time past, *Tu good I have bene afflicted*; and for the future, *Thou wilt be my guide to the death, and so receive me to glory*: yea hee can make a *Peter* sleep in irons, a *Paul* sing in dungeons, a Martyr rejoyce in sufferings, *Hebr. 10.* Why then if in God may ever be found that which will answer all our wants, supply all our griefes, there's comfort still to be had.

*Psal. 119.
Psal. 73.
Acts Chap. 12.
Ch. 16.*

Use. Now then (Brethren) is not this God worth the loving? You cannot alwayes have comfort in wealth, comfort in health, comfort in neighbours, in children, in wives; these be not alwaies: these, while they be, doe sometime minister matter of griefe; yea, sometime their life and presence doth discourage; but in *Jehovah* is constant peace, constant comfort, and joy to be found; Hee is constantly good, great, true, &c. Oh get him; how ever you doe get him, and you have all; come what will come, he changes not, his comforts are sure; never cease seeking, begging, hearing, conferring, till his image be set upon you, and your hearts assured of his love. You have seene the comforts of the world, you see how all Cisternes faile you, goe to the Fountaine: in the word of God, in the house of God, in the favour of God, you shall have comfort, in his light you shall see light, when others nothing but darkenesse round about. Oh then, thou that fittest in darkenesse, in the darkenesse of temptation, in the darkenesse of sinne, in the darkenesse of affliction, darkenesse of poverty, debt, thou that seeest no light, none within thee, none without thee, none in thy soule, none in thy minde, none in thine estate, friends, &c. arise, put on beautie, come into the light, stand up from the dead (dead comforts, dead companions, dead workes) and the *LORD* shall give thee life.

Esa. 26. 4.

*Esa. 50. 10.
Ch. 60. 1.
Eph. 5. 14.*

Secondly, for Saints: why doe not they chide themselves, as *David* did, and call upon themselves for comfort? Surely joy is comely, and it is their part to rejoyce in God.

*Reade
Psal. 42. Ch. 43.*

Ob. Oh but how can wee in sad times, in the midst of sorrow?

Ans. How did the Apostles? they rejoyced in the stocks.

Ob. True, in case of persecution: but how should we in affliction?

Ans. How doth *David*? he had lost wife, child, all, yet hee comforts himselfe: in what? when all was gone, in God, in him was all; and so long as God stood to him, all staid with him.

Ob. But what if sinne have haled afflictions on us?

Ans. *David* was not cleere, yet in God is comfort then: comfort, because he is gracious and ready to pardon, to heale.

Ob. Yea, but what if the miserie be common, not particullar and personall?

Ans. Such was *David's*, yet he comforts himselfe. Why God can heale a town as soon as a man, a shire as soon as a town, a kingdom as soon as a shire.

Ob. Yea, but what if ones case be desperate?

Ans. So was *David's* to meris judgement, houses burnt, goods gone, the enemy was gotten into possession, and yet *David* comforts himselfe in God. And in truth, there's no mans case, estate, soule, desperate to God: if

wee were nothing, he could make us something; if worse than nothing, hee could repaire us.

Object. Yea, but what if nothing be left?

Ans. Yet if God be left, all is well, all is in him, all power, all wisdom, all wealth, comfort, &c.

Ob. But the times are exceeding hard.

Ans. But God is as kinde, as rich as ever; heaven as full, grace and comfort as cheape as ever.

Ob. But when poverty pinches, need presses, what comfort then?

Hab. 13. 17.

Ans. Yes, the consolations of God are strong: those crosses that seeme to swallow you, shall bee very sufferable if you flye to him. Oh then flye to him by faith; say, as *Hab. ult. Though the Fig-tree, &c. yet will I rejoyce in the Lord.* Fly by prayer and faith to God, as thy God, and one faithfull prayer will shake off these yokes, as easily as *Sampson* did his bonds. Fly to the word, and some *Tychicus* will comfort your hearts, as *S. Paul* saith. Some one promise or other will settle you beyond expectation, when you pitch upon it.

Ob. Oh but what if God himselfe be a terrour, not a comfort? The word speaketh blood, not peace to men.

Ans. Thus doe, goe, reconcile thy selfe to God, cast out sinne, cast thy selfe upon his mercy, say, If any mercy or comfort in the world, 'tis in God, therefore to him Ile go, Ile ly at his gate, though he kill me, Ile trust in him.

Ob. But what if I have done so, and yet finde no comfort?

*Psal. 86. 7.
& 85. 2.*

Ans. Waite, hearken, for the Lord will speake peace to his, &c. Hee that trusted in him never was ashamed. Heare me then thou that lookest into thy barne, and there's no comfort, corne is gone; into thy purse, there's no comfort, mony is gone; into thy cupboard, there's no comfort, bread is gone; unto thy children, there's no comfort, thy owne flesh and bone is gone; into thy heart, and there's no comfort, hope and joy is gone; unto thy friends and land, and behold darkenesse and sorrow, *Esa. 5. ult.* yet looke upwards to heaven, there comfort growes; to Christ, there's comfort treasured; to God, and there the fountaine is as full as ever: conclude, God is mine, and therefore comfort is mine; He is comfort without bread, without friends, without life, he is all, and more than all these, as 'tis *Job. 22. 25.*

Next, *David* consults with God in time of distresse.

Doct. 5.

Doct. We must not spend time in whyning, fretting, musing; but we must consult, and cast what's best to be done. The people doe the one, *David* the other. So *Jacob*, *Gen. 42. 1.* so the Egyptians to *Pharaoh*, *Exod. 10. 7.* the Philistims, in *1. Sam. 6. 2.* And Ephraims folly is herein taxed, that he would stand still at the birth. But I presse not this; onely for use thus much.

Hos. 13. 13.

Wee are in *Davids* straight (in a sense:) the people weepe till they can weepe no more, their soules be bitter for sonnes and daughters, yea too many speake almost of stoning every *David*, whom they conceive to bee an occasion of their misery: What must wee doe? surely *David* is a good patterne; first, he comforts himselfe in God, so must wee, else our wits bee not our owne; nor graces, wee can neither speake to God nor man; discouragement robbes a man of all: secondly, *David* goes to Gods ordinances, Gods word, Gods mouth, asks Gods advice; so must wee, heare

what

what God saith, what he calls for; and he calls for more fasting, submission; calls us from our feasts, fashions, laces, &c. Thirdly, *David* forthwith executes what God speaks, so must wee: you have been told that this expence in feasting, in building, in household-stuffe, bravery for your selves and children, abuse of plenty, would beggar you; beleeeve it now, confesse, amend it: wee tell you againe, you of the poorer sort must stoope, must come downe; you of the richer sort, you must communicate to the necessities of your poore brethren, you must spare it from pride, from revenge, from lust, for mercy, charity, goodnesse: you must do it (I say) and see (if you expect deliverance) that it be done.

Ob. But if wee should now, it were too late.

Ans. No, God can fetch Ziklag again when 'tis gone, if fought unto: but what may be done? you have heard (beloved) first, tis not in vaine to seeke God: secondly, seek to God with teares, fastings; out with your sins, downe with your hearts, yeeld, yeeld, and acknowledge abuse of plenty: thirdly, use policie, and provide as *David* did; worke, the maine defect is from want of worke: tis in vaine to speake of bringing downe markets, unlesse there be employment. Were barly at two shillings, if men have not worke, tis all one: therefore you poor bewilling to work for bread, you rich, study to find work. O but 'tis impossible to employ all. Thus do, you that have money, do not (out offeares) hoard it, rather produce, employ it, & bring not certaine mischiefes upon uncertaine feares. Secondly, you that have wool, hemp, &c. now set it out, &c. Thirdly, you that have land, love tillage. Men may discourse, but without tillage such a land as this cannot stand: love house-keeping, tis better keepe men as servants, rather than as rogues, as masters: kept (when borne) they must and will be. Fourthly, you that have meanes without land, help to sow the land, that this yeere will lie untilled and unfowne, without helpe, and make some bargaine with poore men, dividing indifferently their paines, and your money.

Why but there is no imploiment for halfe? Yet againe: Why but there is no money? There is little. Yet there might be more, if pride in lace, plate, &c. might downe, if unbeliefe did not beare the keyes of their coffers that have many houses. Suppose there were lesse mony, pay men in corne, bread, cloth, &c. But there's no worke. No? look to your fields, were ditches scoured, marishes drained, lands ploughed in many fields, it would quit cost: looke to your high-waies, all the poore in the country be scarce enow to gather and lay stones in them for some weekes, &c. But we have not to pay them. I answer once for all, better keepe them working than begging and wandring: kept they must be, and if they catch a haunt of idling, and roguing, they'll be past all shame, all worke, all thrift, all grace, and we shall all rue it: Therefore if you know no better way, runne this, without cavelling, or if you do know better meanes, use them, and set your wits on worke that something may be done, for when Gods rods are abroad, God looks for something, yea, prayers, confessions, humblings, &c. yea, for these and somewhat else too: you must not lay all upon prayer, your heads, hands, purses must walk, and work also, else you trifle, and God proceeds in his quarrell.

Ob.
Ans.
1

2

FINIS.